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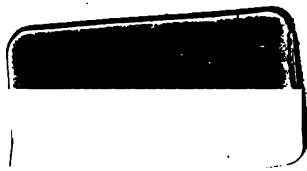
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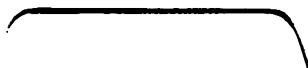
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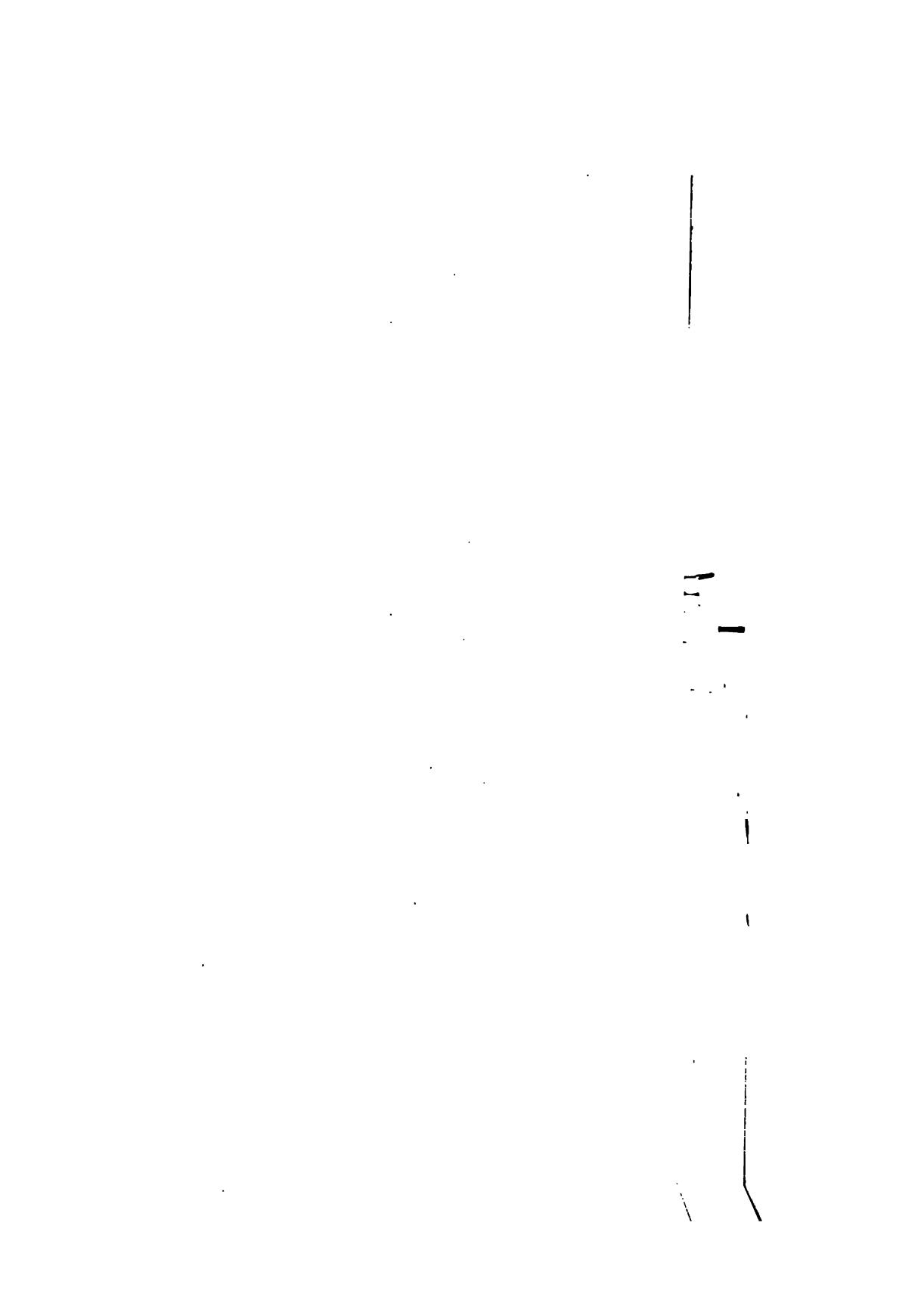




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SACRED CHRONOLOGY AND NUMBERS,

ARRANGED AND VERIFIED,

IN THEIR APPLICATION TO

FULFILLED AND UNFULFILLED PROPHECY:

OR,

A VINDICATION

OF

THE HOLY SCRIPTURES

AGAINST THE

INFIDEL, DEISTICAL, AND RATIONALISTIC
SPIRIT OF THE TIMES.

BY L. A. D. P.

"To him that overcometh will I grant to sit with me in *my* throne, even as I also overcame, and am set down with my Father in *his* throne."—REV. iii. 21.

"Thus saith the Lord, The heaven is *my* throne, and the earth is *my* footstool."

ISA. lxvi. 1.

"Quench not the Spirit—Despise not prophesyings."—1 THESS. v. 19, 20.

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ON SACRED CHRONOLOGY.

1. THERE are many and various systems of that important subject, "Chronology;"—some of them differ about the epoch of Man's creation as much as 3268 years. Our object is not to enter into a disquisition on their merits and demerits; but we venture to state, as our humble opinion, that the Hebrew system is, upon the whole, the most correct; Jewish writers having used much labour, ingenuity, and care to prevent errors from yitiating the inspired text.

2. It is clear that there are no chronological difficulties in the Holy Writs worth mentioning, from the creation of Adam to the death of Moses; nor from the reign of Saul inclusive to the close of Malachi's.

The "first" difficulty occurs on "the duration of the rule of Joshua and the Elders who outlived him, till the First Servitude;" the "second," on "the duration of Samuel's rule to Saul's accession, and begins at Eli's death." The numbers revealed in the Bible, whatever their import may mean, and the Holy Scriptures in general, will afford, with the help of the Holy Spirit, a proper guide, in these last times, through the works on profane chronology and history, to the attainment of the truth; though the order of events, and other facts, have often been displaced.

Among the most profound writers upon our subject was the venerable Usher, whose labours and learning have furnished the dates in the margins of our accredited version, an extract of

which has been inserted in our Chronological Table I. This good man fully believed "the number and cycle 480," as used in the text "1 Kings vi. 1," to be pure; but unfortunately erred by not knowing how to apply it, and also by not having bestowed due attention to the New and Old Testaments, whose combined testimony, as we hope to prove, assigns "612 years" from the Exode, and giving the law on Mount Sinai, to the foundation of Solomon's temple. These two errors seem to have compelled this great man to crowd the events of that period (612 years) within the narrow space of 480 common years, shortened by one. (See Table I. Com. Chron.)

Other well-known and great critics and scholars, among whom was the late and eminent chronologist, Fynes Clinton, to whose works we are deeply indebted, go so far as to affirm that the original text, "1 Kings vi. 1," has been corrupted, and lay it aside altogether, thereby depriving themselves of the great light afforded by the wonderful cycle of 480 years, to unravel prophecy.

We hope that the following observations and development applied to prophecy, may elicit truth, and prove that the Bible, from Genesis to Revelation throughout, proceeds from one Person and Source, even from "the other Comforter, the Holy Ghost," who was sent by the Lord Jesus, on the day of Pentecost, to abide with his Church for ever; the same who spoke by the prophets, and afterwards by the apostles and their followers; and that its sacred lines display everywhere beauty and harmony through all its parts; binding and connecting them all into a perfect whole, to the praise and glory of the Triune God.

3. We intend, in this exposition, to follow the order traced in Matt. i, "from Abraham to Jesus, who is called the Christ;" to be succeeded, for verification and completion, by that pointed out in Luke iii, "from Jesus to Adam, the Son of God."

We read in Gen. iii. 15, after the creation and fall of man, that the Lord graciously promised our first parents the gift of his love, viz., "The seed of the woman—the great Deliverer, who should destroy Satan's power." Again, in Gen. xii. 2, 3, when Abram,

after his father's death, left Haran, by God's command, the Lord blessed him, saying: "that in him all the families of the earth should be blessed." This great love and mercy of God was to show man that the Saviour was to spring, in the course of time, from the seed of a particular man, chosen by Him, for the fulfilment of His promise.

4. We shall explain, first, that Abram, the great progenitor of the Jews, was 75 years old at his father's death, when he received and obeyed the call to leave his father's house; for his father, Terah, died at the age of 205, and was 70 years old when Haran, Lot's father, was born; therefore Abram was 60 years younger than Haran, his eldest brother (Gen. xi. 27, 28, 29). We also read in Gen. xvii. 17, that Sarai was a grand-daughter (in Hebrew, a daughter) of Terah by Haran, and was 10 years younger than Abram. Abram, though the youngest son, had the first place among his brethren (as Shem, Pharez, David, and others had) as ancestors of Messiah—the promised God-man and Deliverer. We shall see, in Table I. Per. 2, that Abram had been 25 years in Canaan at the birth of Isaac (a great type of the promised seed), who was himself 60 years old at the birth of Jacob, and Jacob 130 when he went to Egypt. It is to be noticed that from that time to the Exodus from Egypt, "A.M. 2513," were 215 years—the latter half of 430, which we call "the Abrahamic cycle of the Covenant." We shall also find (Per. 11) an all-important division of the cycle 430 into 2 parts—390 and 40 years (to which we shall refer in the sequel)—the 390 years representing a mixture of prosperity and bondage of Israel, from Abram's call to Moses' unsuccessful interference and attempted reform of his brethren; and the 40 years unmitigated slavery and oppression, from "A.M. 2473" to the 10 plagues of Egypt, and the institution of the Passover, "A.M. 2513." 390 years are 3 times 130 (Adam's age at Seth's birth).

5. We shall gather (see Table I. Per. 1) that from the promise to Adam, "A.M. 0," to that made to Abram, the called of God, "A.M. 2083," and if carried to the following year, "2084," when Abram was driven to Egypt by a famine in Canaan, were "2084

years." Counting from the call "A.M. 2083," the recurring number or "cycle 430," it will bring to the Exodus "A.M. 2513," as quoted in Ex. xii. 40, where the cycle occurs for the first time, and ought to be thus modified for clearness' sake: "Now the children of Israel were in Egypt 430 years," [here the Samaritan Pentateuch, in agreement with the Septuagint and with St. Paul's (Gal. iii. 17), adds] "and in the land of Canaan." From what has been stated, the cycle of 430 years, being counted from "A.M. 2083," terminated "A.M. 2513," a date too short by six months; and if, being counted from "A.M. 2084," it would have ended "A.M. 2514," a date too long by six months. The true epoch, as we think, is quoted (Ex. xii. 1, 2), when the Lord instituted the Passover, changing the beginning of the year from Sept. 22 (the autumnal equinox), the beginning of the civil year, when the creation was complete, to March 23 (the vernal equinox), the revival of nature after the death of winter, to be the beginning of the sacred year—"a change which introduces an intercalation of six months at the Exodus." We read in Ex. xix. that Israel came to Mount Sinai on "the third month after" Israel had left Egypt; that is to say, in June (the summer solstice), where they received the Moral and Ceremonial Laws (Ex. xix. to xl.). In Ex. iii. 12, we read that the Lord gave Moses, as a token that his mission was from God, that "when he had brought the Israelites from Egypt, they should worship God in Mount Sinai." From these passages St. Paul infers, in Gal. iii. 17, that the law instituted 430 years after the covenant made with Abraham and confirmed in Christ, could not make the promise of none effect. From these we argue, that an intercalation of six months annexed to the year A.M. 2083, must be noticed in Table II. No. 1, in order to combine accuracy with harmony.

6. We shall now pass to the term of 612 years, from the Exodus under Moses, A.M. 2513, March 23, to the Foundation of the Temple, A.M. 3125, which we believe to be correct, and conformable to the inspired chronology of the Old Testament, and may be easily deduced from the New by a careful perusal of the parallel (Table I. Per. 3), accompanied by the explanations which

we shall add. It is also corroborated by Flavius Josephus, from one of five variations (*Antiq. xxx. 1*), in these words : " Now the number of years from the day when our fathers departed from Egypt, under Moses their leader, until the beginning of that temple which Solomon erected at Jerusalem, were 612." Theophilus' amount of the same period is 612, and Eusebius' 613.

Among the great modern writers who advocate the period 612, was the late Fynes Clinton, who wrote ably upon the subject, in his elaborate work, "*Fasti Hellenici*," which meets the approval of many students of prophecy.

7. We read (*Jos. xiv. 10*) that Caleb was 40 when sent with the other eleven spies from Kadesh-barea, and was 85 at the conclusion of the war; the time alluded to was nearly two years from the Exodus, and full "38" years to the death of Moses, so that the wars of Canaan must have lasted about "7 years."

8. It is written (*Acts xiii. 20*) that from the division of the land till the death of Eli, the last judge, were "450" years (the New Testament cycle, as we call it); also (*Scripture Testimony, Per. iii.*) that from the first servitude to Eli's death were "430 years :" from which we deduce respectively—1st, that the first gap or difficulty connected with the rule of Joshua and the Elders who outlived him, was "20 years," according to the testimony of both Testaments ; and 2ndly, that the Abrahamic cycle "430," which is a large portion of the New Testament cycle, "450 years," with its two parts "390 years" of servitude, and "40 years" of priestly misrule and oppression, to Eli's death, are designed to show that the Lord remembered his covenant with Abraham under the rule of the Judges for his own sake, and spoke pardon and peace to his chosen in spite of the idolatries and backslidings of his people, for which they were visited in the flesh.

9. From *1 Sam. v. to vii.*, we read that the ark was "7 months" with the Philistines, and 20 years at Kirjath-jearim ; accounting for the "20 years" neglect of the public worship of God, which we have supplied in the second gap of St. Paul's testimony.

10. The second gap of Scripture Testimony or Samuel's Rule,

from the repentance of Israel at Mizpah (1 Sam. vii. 3—7), to Saul's accession, has been computed by Fl. Josephus to be about "12 years," and is considered by our best chronologists as very probable; and if so, it will fill the second gap in both testimonies. It remains to state that the numbers between brackets in the Scripture Testimony, amounting to "132 years," relate to the servitudes of Israel, and their sum exactly equal to the difference between the cycles "612 and 480" (1 Kings, vi. 1). The six servitudes of the nation amounting to "111 years," and the neglect of their ark, first among the Philistines, then at Kirjath-jearim, to "21 years," together "132 years," being omitted according to the promise, "and their sins and iniquities will I remember no more" (Jer. xxxi. and Heb. x. 17).*

11. The second gap in St. Paul's Testimony having been filled, it brings us to Saul's reign of "40 years." Here the Apostle's testimony ceases; but, to prove the identity with the Scripture testimony, we have added 43 years for the reigns of David and Solomon, to the Foundation of the Temple, which will give us "612 years," or "580 years," not including Samuel's rule from Eli's death to Saul's reign, amounting to "32 years" in full.

Now, by omitting in cycle 612, 132 years of idolatry and bondage of Israel, as if they had never been, we find that the cycle "480" carries us successively from the Exodus, when "the Tabernacle was set up in the wilderness, A.M. 2513," to "the Foundation of Solomon's Temple"—then to "the Foundation of Zerubbabel's Temple"—then to "the plundering of that Temple by the Roman Triumvir, Crassus"—four events and landmarks all pointing to Christ, whose human body is the true Temple of God, put to death by fallen man, "A.D. 29," but raised again on the third day by God's own power, as he had himself prophesied. Thus: "Destroy this temple (pointing doubtless to himself, not to the gorgeous edifice where he uttered this great prophecy), and in three days I will raise it up."

* (As the Number "111" occurs several times in a striking manner through the course of our inquiries, we have given it the appellation of "Number of Idolatry, Wickedness, and Blasphemy.")

What we have said upon the mystic cycle 480, however spiritual and sublime the subject may be, is only a glimpse of what remains to be said about it; and we must return to our chronology and explanation of the first table through the Kings who succeeded David, (See Per. iv.)

12. From the third year of Solomon's reign, "A.M. 3125," when the Foundation of the Temple was laid, to the first of Rehoboam, when the 10 tribes of Israel separated from Judah, there were by both systems "37 years," which bring us to "A.M. 3162." Referring now to Period IV., through the space of 20 reigns of the kings, to Zedekiah's and the burning of Jerusalem and its temple; we shall have two reckonings—the first amounting to "393 years, 1 month, 25 days current,"—the second to "389 years, 1 month, 25 days, complete years" (an excess of four years having taken place in the current years of the reigns of Jehoshaphat, Jehoram, Jotham, and Ahaz); counting therefore in complete years, the fall of Zedekiah and Jerusalem happened "A.M. 3551;" adding four years to that date, it will bring us to "A.M. 3555," when Nebuzaradan took the Jewish remnant to Babylon, an event which happened 40 years after Josiah's great reform, "A.M. 3515" (140 years after the rebellion of Hoshea, the last king of Israel). Hence we draw the following remarkable deduction, viz., that from the Foundation of Solomon's temple "A.M. 3125," where Period iv. begins, to Josiah's great reform, "A.M. 3515," were "390 years," and from that great event to Nebuzaradan's desolation, "A.M. 3555," were "40 years,"—the two parts of the Period iv. amounting to "430 years" (the Abrahamic cycle).

13. To remove all doubts, if there be any left, we shall refer to a grand prophecy upon that subject delivered by Ezekiel, chap. iv., before Zedekiah's rebellion. This great prophet was ordered as a type to lay "390 days" on his left side, to bear the iniquity of the house of Israel; then "40 days" on his right side, for the iniquity of the house of Judah, each day being appointed for a year (a careful perusal of the whole chapter is strongly recommended to the reader). As this prophecy and its fulfilment are in exact and striking analogy with the Abrahamic

cycle 430 and Period iv., they amply show the virtue of that covenant for the deliverance of Israel's election from their idolatries under the kings of Judah and Israel.

14. From Nebuzaradan's desolation of Jerusalem and the beginning of Gentile supremacy, "A.M. 3555, Mar. 23, to 4167," were 612 years (we call them "the Cycle of the Gentiles"), which, as we shall see, will bring us to the death of Jesus Christ, the Lamb of God which takes away the sin of the world—the Son of David—the Son of Abraham—the Seed of the woman who was to bruise the head of the serpent (Satan), by dying for our offences and rising again for our justification.

15. To verify what has been so far unfolded from Abram's Call, "A.M. 2083, Mar. 22, and his going to Egypt, A.M. 2084," to the death of Christ, "A.M. 4167," we shall be partly guided by the Common Chronology, from the accession of Saul to the Christian era and our own times, and partly from the death of Moses to Adam's creation, and by the alterations in the book of Joshua and the Judges especially. We shall now retrace our steps from "A.D. 29," Mar. 22, the received date of the crucifixion and resurrection, and proceed *seriatim* to "the Destruction of Jerusalem"—"the Foundation of Solomon's Temple"—"the Exodus from Egypt"—"the Call of Abram"—and "the Fall and Creation of Adam;" when the gracious promise of the great Deliverer, who is the Seed of the woman in "human nature," and the Son of God in "the divine" from eternal ages, was made to our first parents.

Beginning, therefore, from "A.D. 29," we reckon 612 years, which will bring us to "B.C. 583, Altered Account"—the destruction of Jerusalem by Nebuzaradan. Again, from 583 we shall count 430 years, which will bring us to "B.C. 1013," when Solomon's Temple was founded; then another cycle of 612 years, the last year of which is formed, by the intercalation of six months' change, at the Institution of the Passover, will bring us to "B.C. 1625" [the giving of the Law from Mount Sinai, the Exodus, and Passover]; from which, if we enumerate once more the cycle 430, will bring us to "B.C. 2055, Sept. 22," when Abram went to

Egypt, the year after his Call. Lastly, if we add the number "2083," obtained in our First Period, it will lead to "B.C. 4138, Sept. 22," about the time when, it is highly probable, the Creation of the First man Adam took place.

16. According to the Common Chronology or computation of Usher, the creation of Adam took place, "A.M. 1," and "B.C. 4004;" these two numbers being added will give after Usher "4004" (but ought to be 4005). According to the Altered Chronology we have "A.M. 0." and "B.C. 4138" for the creation of Adam, which being added will give, after the New System, "4138." There is therefore "a difference of" 134 years "between the year B.C. 4138 of the system we advocate, and B.C. 4004 of the common or accredited Account. This difference will hold good for the dates of both systems, "from the Creation of Adam to Moses' death included," and again, "between the accession of Saul included, to the Millennium." Each event, upon the common ground of both systems, having two corresponding dates, differing by "134 years," originating at the Christian Era, which is four years later than the Lord's Nativity, we shall have to add them to the difference 134; and "138 will be the corrective Number" of the two systems when (we repeat it) on common ground.

17. The difference of 134 years between the two systems, may thus be explained: 1stly, by "132 years deficiency" between the cycle "480," being used in the old or common system instead of "612";—to this must be added, 2ndly, another deficiency of "one year," between "A.M. 2083," when Abram left Haran for Canaan, and "A.M. 2513," the institution of the Passover; as may be seen (Table II. No. 1) in the analogy explained lower down, to be accounted for by the intercalation made at that institution;—to these two deficiencies must be added, 3rdly, another of about one year, by Usher dating Adam's Creation from "A.M. 1," and the Altered Account from "A.M. 0." Besides these three deficiencies, we ought to bear in mind that the Lord Jesus had begun his fifth year at the Christian Era. This, we trust, will suffice to make good our rectifying Number

138. * Table I., with its supplement well studied, will prove useful because practical to the reader, and will shew him how to convert the Common System into the New, and *vice versa*, the New into the Common, as may be required in the practice, taking care to remember that it can only be done on common ground.

18. We think that the reader will now be able to understand that portion of (Table II. No. 1), between the promise of the great Deliverer made to our first parents, and its accomplishment made in the passion, death, and resurrection of the Saviour, Jesus Christ our Lord. He will see amidst our defects, that the two cycles 430 and 612, to begin Column (a) "A.M. 2083," when Abraham went to Egypt to "A.M. 4167," the finished work of Christ, succeed each other in beautiful order, each pair of cycles amounting to "1042," and the two pairs to "2084;" the central number, "A.M. 3125," indicative of the foundation of Solomon's Temple, a type of the true Church, in which Christ dwells by the Holy Spirit. Turning to the Column (b), from "A.D. 29" to "B.C. 2055," when Abram went to Canaan after he had received the promise of the Seed, we find an accurate repetition of what has been stated in the Column (a), by adding the intercalation, the middle number being "B.C. 1013." Passing from "B.C. 2083, Mar. 23," through Abraham's progenitors to Adam the Son of God, "B.C. 4138, Sept. 22," we shall find a space of "2084 years."

* Note 1.—As the notions of the Rabbins may interest some Readers, we shall be excused quoting their science on this occasion. The Hebrew Rabbins have a secret science called "Cabal;" they call a man skilled in their traditions "a Cabalist;" and a word or thing that has a secret meaning is "Cabalistic." They hold that two words, whose letters amount to the same numerical value, mean the same thing. Thus "Menachem," meaning "Comforter" or "Messiah," is composed of four letters (consonants), whose numerical values are: m=40, n=50, ch=8, and m=40, together "138." Again "Tsemach," meaning "Branch" (See Jer. iii.), is composed of three letters whose numerical values are: Ts=90, m=40, and ch=8, amount also to "138." They argue that the numerical value of the letters of each word being "138," they mean the same thing, viz., "Messiah." As the Rabbins' Number is identical with our corrective Number "138," we may infer from it the possible conclusion, that "the insertion of the cabalistic number in our Chronology, taken as common years, will lead us to the true Advent of Messiah?"

Here we must pause and notice (in Gen. iv. 25, 26—v. 3, 8) that after Abel's death, Eve, a type of the Church universal, had another son whom she called Seth (Sheth in Hebrew) "appointed," saying, that the Lord had "appointed" unto her another seed instead of Abel, whom Cain slew. This she said in faith, as the promised Deliverer of the human race was to be born of him. Adam was 130 years of age then, and Seth 912 at his own death, which must therefore have taken place "A.M. 1042," and "B.C. 3096;" 1042 years being equivalent to "430 (the Abrahamic cycle of the Covenant), added to 612 (the Gentile cycle)" —a remarkable coincidence, and most probably the midst of the period, from Adam's creation to Abram's call and travel to Egypt "A.M. 2084"—a result which throws great light upon the Holy Bible and its blessed and glorious contents.

[The following analogy, though not perfect, will be found instructive. The earth is a globe which performs a rotatory motion on its axis in 24 hours. The motion is at the rate of "1042" miles an hour for places under the Equator; if being repeated four times for four hours, it will give us a curious analogy between nature and the inspired word, namely: as many miles as we have found in years, in this Chronology, between the creation of our earthly head Adam, and the death and resurrection of our spiritual head, the second Adam, the Lord from heaven; but if repeated twenty-four times for twenty-four hours, may give about 25,000 miles for a complete revolution of the planet, answering to as many years. Here we stop the inquiry.]

Turning now from Column (b) to (a), we shall find a similar arrangement and repetition, which shews that the two same cycles are applicable to all the descendants of Adam through Seth or Sheth, from among whom was the election of grace, both Jews and Gentiles, the first being typified by the "clean animals by sevens," and the second by "the unclean, by pairs" (Gen. vii.), which were saved in the Ark of Noah, typical of Christ's Church.

The election from among the Gentiles is also typified (in the

Acts, x. 11 to 29) in Peter's trance, where the election from among the Gentiles was represented by "four descriptions of unclean animals" (answering to the number of the Great Gentile Monarchies which have trodden upon the Jews, from the desolation of Jerusalem by Nebuchadnezzar (B.C. 583), to the fulfilment of the times of the Gentiles in these the last days. These animals were seen in a vessel with four corners (answering to the four points of the compass); they were let down from heaven (implying that they were members of Christ their head, seated in God's throne), and were received back into heaven (shewing that their citizenship was above) : this was done three times (typifying that the three personal agents in the Godhead agreed perfectly to bring about this great salvation in due time). The vision had its desired effect, viz., to overcome Peter's prejudices against the Gentiles, and to preach the gospel to them. When the two elections from among Jews and Gentiles shall be completed, then will Balaam's prophecy (Num. xxiv. 17) be fulfilled: "a Star out of Jacob, and a Sceptre out of Israel . . . shall destroy all the (remaining) children of Sheth ;" without these two elections of grace, by faith in Christ Jesus, being understood.

19. The cycles 430 and 612, which follow one another in harmony and order, symbolize the covenant made between God and man; at first generally in "the woman's seed," then embodied in Abraham as the father of believers, both Jews and Gentiles. From this and other premises we conclude that the Call of Abraham, and his going to Egypt, "A.M. 2083 to 4, and B.C. 2054 to 5," is the great central epoch between the first Adam's creation and the second Adam's (Christ's) new creation, which took place "A.M. 4167, and A.D. 29," when "the Lord Jesus died and rose again, and thus became the first-fruits of them that sleep."

The cycle "612," which has already led us from the beginning of Gentile supremacy, "A.M. 3555, and B.C. 583," to the finished work of the Lord Jesus, "A.M. 4167, and A.D. 29," will also take

us to the end of that supremacy, and will be closely followed by the restoration of Israel, who will have the pre-eminence under King Messiah, the supreme head of the Fifth Monarchy, over all the kingdoms of this world during the Millennium.* The date of that great event can be readily obtained by adding three times the Gentile cycle 612, or 1836 years, to "A.D. 29;" or, in analogy with the four beasts (Great Gentile Monarchies), by adding four times 612 or 2448 years, from the beginning of Gentile Supremacy, "B.C. 583;" either method will bring to "A.M. 6003 and A.D. 1865," which we fully expect to be the termination of the times of Gentile Rule or Supremacy, when their speedy destruction may be expected. [As "A.M. 6003 corresponds to A.D. 1865," we infer that "A.M. 6000 corresponds to A.D. 1862," when the Seventh Millennium and Day of the Lord may be daily expected, and also, as we shall prove lower down, the 70th week of Daniel, and a crowd of stupendous events, being the fulfilment of Prophecy.]

20. We should notice here that the fourfold repetition of the cycle 612, shews that the blessing of the Covenant in Christ, as Abraham's Seed, extends to the children of the uncircumcision, even to the election from among the Four Gentile Monarchies. The termination of the first 612 years, at the death and resurrection of Christ, not unaptly resembles the first beast or Babylonian Monarchy, whose head (Nebuchadnezzar) had a man's heart given to him (Dan. vii. 4).

This election from among the Gentiles is also symbolized (in Rev. iv.) by the four beasts (living creatures) in their heavenly state, as having six wings, and being full of eyes before, behind, and within, having no rest day or night, and saying: "Holy,"

* *Note 2.*—The vision of the great Image (See Dan. ii.) was given to Nebuchadnezzar to shew him what should happen in the latter days, and the point upon which he was chiefly to fix his eye was the destruction of the four Gentile Monarchies. As nothing was said about the three last Monarchies, it only shewed that they were to occupy the intervening space of time or gap preceding their destruction and the reign of Messiah, when the saints of the Most High—the Jewish tribes—should enter the kingdom promised to Abraham and his Seed.

"Holy," "Holy," "Lord," "God," "Almighty;" which "was," and "is," and "is to come!" (* Notes 3 and 4.)

* Note 3.—The important epoch "A.D. 1865," can also be obtained by other analogies, among which is the following (Dan. iv.) Nebuchadnezzar, as the Head of the Metallic Image representing the four great Gentile Monarchies, was insane at the end of his long life during "seven times, or natural years;" after which he recovered the use of his reason and worshipped the God of heaven. This insanity being typical of the spiritual insanity which has pervaded the Gentiles, who have trampled upon Jerusalem from the Babylonian Captivity to the future restoration of Judah—that is to say, from "B.C. 655," the birth of the Chaldean Monarch, to "A.D. 1865." The end of Gentile rule, as we have proved, comprehends "a period of 2520 years," equivalent to "seven times 360 years;" but "one year or time, prophetically considered, has 360 prophetic days;" these being taken as years (for the long dates), will make "a time to be 360 years," and "2520 years" will then amount to "seven prophetic times." The half-period will be "three and a half times, equal to 1260 years," and was fulfilled "A.D. 605," when the Papal and Mahomedan superstitions have begun their despotic sway and bloody persecutions, against Jews and Christians, in the Roman Empire both in the West and East. (See Table II. No. 2.)

Note 4.—We shall bring to bear upon the year "A.D. 1865," another analogy of the greatest consequence; it had its commencement "B.C. 2055 Altered Chronology," when Abraham arrived in Canaan, and the covenant was established between God and the Patriarch by faith, according to promise, in Christ his Seed, including all true believers, both Jews and Gentiles. Now, if we take the cycle of Daniel's 70 weeks (chap. ix.), "490 years," "8 times" (8 being the number of completeness or overflowing), it will produce "3920 years," which being reckoned from "B.C. 2055," will bring to "A.D. 1865," when the judgment upon the Fourth or Roman Monarchy will bring it to destruction, and the completeness or overflow of the election, through faith in Christ, his Seed in the flesh, will take place from among Jews and Gentiles, and the Advent begin. The period "3920," is also resolvable into seven cycles, viz., "twice 430 or 860, and five times 612 or 3060." (See Table II., Nos. 1 and 3.)

It is worthy to be noticed that as Joseph, the head of the ten tribes of Israel, died, believing the promise of the land of Canaan given to his fathers "B.C. 1635" (144 years before the Exodus), and gave commandment about his bones, which were entombed in Egypt out of sight; so the ten tribes of Israel, which have long been outcasts and out of sight, will possibly be discovered about seventy jubilees of fifty years, or 3500 years, to date from "B.C. 1635, Common Account," which will bring to "A.D. 1865," when the times of the Gentiles shall be fulfilled. The difference of 134 years to be blotted out because of the Abrahamic Covenant.

Again, from Adam's creation "B.C. 4138," to "A.D. 1865" (Altered System), the intercalation (of one year) included, will bring to "6004 years"—a period resolvable into eleven cycles, viz., "four times 430 (the Abrahamic cycle) or 1720," and "seven times 612 (the Gentile cycle) or 4284 years." May not the latter number, which ends "A.D. 1865," be a comprehensive fulfilment of the seven times of the Gentiles, from Adam's creation to Messiah? We think it highly probable.

21. We read that when Jericho was accursed (Jes. vi.) the vessels of gold, silver, brass, and iron, were not to be destroyed, but consecrated to the Lord, and taken into his treasury. It is highly probable that they represented the Gentile election from among the four Gentile monarchies, symbolized from the Deluge by the unclean animals in the Ark, which should escape the destruction of antitypical Jericho, or Apostate Christendom, at the Second Advent of the Lord; whilst the brittle vessels of clay, symbolizing such states and men who adopt and make laws and rites which are the offsprings of mere human intellect, selfishness, and carnal superstition, should be burnt, or come to destruction; because, in opposition to God's will and rites, self-denial and spiritual understanding are symbolized by the four pure metals.

The same emblems occur in the vision of the metallic Image (Dan. iv.), where the clay is found mixed with the iron of the ten toes, or lowest and last parts of the symbolical image, which represent the ten last kingdoms or states in alliance with the last Antichristian Head of the Roman monarchies, which, having been made weak by the amalgamation, will be broken in pieces by the stone, the fifth monarchy or kingdom of Messiah (Jesus Christ), which will smite them, and cause the whole Gentile emblematic image to be broken in pieces, and be destroyed politically and ecclesiastically.

22. "Cycle of 490 years (70 weeks of years)," (see Dan. ix. and Table II. No. 4.) This cycle has this peculiarity, that it is divided into three parts—"7, 62, and 1 weeks of years," the last being designedly separated from the rest. The two first parts, which are doubtless consecutive, amount to "69 weeks, or 483 years;" if they are counted from "A.D. 26," when John the Baptist and the Lord Jesus began their ministry, their commencement will have taken place "B.C. 457"—the seventh year of Artaxerxes, who appointed Ezra (the learned Scribe) governor of Judea, and sent him to Jerusalem with a royal decree. After the accomplishment of the 69 weeks, A.D. 26, the prophet alludes to the cutting off of Messiah without naming the year;

then the destruction of Jerusalem by the people (the Romans) of the Prince that shall come; by which we understand the "last Prince of the Roman Monarchy," who shall come in the last time, and fulfil the 70th or last week of Daniel. This great event will probably be after a chasm of three times, 612, or 1836 years over the Gentile dispensation; which, if reckoned from the end of the second part—the 62 weeks (ending A.D. 26)—will bring to "A.D. 1862, as foretold in Dan. xii." when Michael the great Prince (Messiah), [in Hebrew: "who is like to God"] will stand up and arise (from his Father's throne) in behalf of Daniel's people, "to deliver the faithful who shall be found among them, and," the time (A.D. 1862) when Judah's restoration may be expected, yet in unbelief, as the beginning of the third part of the cycle or last week (Dan. ix. 27). The half-week, when the last Prince of Rome shall cause the sacrifice and oblation to cease, will likely happen in "A.D. 1865," when the great tribulation (see Matt. xxiv. 21, 22) is to begin, and will end by bringing desolation upon the fourth monarchy at the end of the (70th) week, "A.D. 1869," when the conversion and restoration of the ten tribes of Israel may be expected through great troubles.

The cycle 490 is likewise alluded to in the Lord's memorable and prophetic answer to Peter's (Matt. xviii. 21, 22), when, having been asked how many times he should forgive his offending brother, whether seven times would suffice? Jesus in spirit, alluding to Israel in the flesh, answered: "I say not unto thee, till seven times, but until seventy times seven (490);" the Spirit of God referring to the full pardon and deliverance of Daniel's people in the 70th week of the beloved Prophet, in the latter days or Second Advent, and confirming thereby our interpretation of the 70 weeks of Daniel. As the dates from Christ's Nativity throw much light on our subject, they are put in juxtaposition (Table II. No. 1.) with the dates from the Creation and Christian Era.

23. In conclusion, if we count from "A.D. 29," when the work of Christ for the salvation of man, both for Jews and Gentiles,

was "finished," to "A.D. 1865," we shall have "1836 years," or 3 times 612 years, when the song of the four living creatures (saved from the destruction of the four Gentile monarchies) shall resound through the vaults of heaven, with endless praise and glory "to the Father," whose infinite love planned the work of redemption; "to the Son," who willingly undertook and effected it in our nature; and to "the Holy Ghost," who will bring it triumphantly to the appointed issue. Thus the Abrahamic Covenant shall be in force till the twofold Election shall be complete (Table II. No. 1. and No. 1. condensed).

24. The History of Samson, considered both historically and typically, from the time of the annunciation to his father and mother, to his birth and death, is so wonderful, instructive, and corroborative of the views brought forward on Sacred Chronology and the Church of Christ, that we venture to insert it here by way of a parenthesis.

[We may infer from Judges xiii. to xvii., that the Angel (Messenger of the Covenant) appeared to Manoah and his wife "B.C. 1208," and that Samson their son was a Nazarite (a man dedicated solemnly to the Lord) from the womb, and to remain so till the day of his death. He was doubtless an eminent type of Jesus Christ, in union with his mystic members, the true Nazarite who was filled with the Holy Ghost from the beginning of his ministry, and continued to be so till his death, when the work of their reconciliation with the Father, as his bride—the Lamb's wife—the Church—was sealed for ever.

Samson was born a year after, "B.C. 1207;" he was moved by the Spirit of the Lord when eighteen years old, "B.C. 1189," when his peculiar office as Judge of Israel began. Then he sought for a wife among the uncircumcised Philistines; rent a young lion roaring at him within the land of his enemies; married a Philistine woman; then proposed to his thirty companions his famous riddle: "Out of the eater came forth meat, and out of the strong sweetness."

No one being able to interpret its meaning for three days, the tears and persevering entreaties of the bride, goaded by the threat of the thirty companions, extorted from Samson, at the close of the seventh and last day of the marriage feast, the longed for answer—viz: “What is sweeter than honey? and what is stronger than a lion?” The spiritual or evangelical meaning of which may be thus, though feebly, rendered: “Out of Satan, vanquished by Christ through death (the devil’s weapon), proceeds salvation by faith from the wrath to come; the sweet food for the soul of the true believer in Jesus.”

Let us now reckon from “B.C. 1189” (Table II. No. 5), when Samson was first moved by the Holy Spirit, to “A.D. 26,” when the Lord Jesus Christ in our flesh, being filled with the Holy Ghost at his baptism, was led by him into the wilderness, where he continued forty days and forty nights fasting; encountered Satan, the antitypical roaring and devouring lion, and overcame him by the sword of the Spirit, which is the word of God, and thus began his ministry; and we shall find “1215 years, or 9 times 5 times 27, or the square of 3 times 5 times the cube of 3.” The Number “3” mystically referring to the “3” first days of Samson’s bridal feast, when his thirty companions could not expound his riddle. These three days being typical of the ministry of Christ, which lasted three years, during which he, by the help of the Holy Ghost, overcame Satan, the World, and the Flesh, for man’s salvation; though his riddle (the gospel of the grace of God) was neither understood nor received. It (3) also referred to its great antitype, the “3” memorable days when Jesus overcame Satan, by willingly yielding his life, a ransom for many; and taking it again on the third day, rose triumphant over the grave, after laying the only foundation (of Christ crucified) represented in our Mystic Period above by “the square of 3,” the Number of the blessed Trinity.

The Number “5” referring 1st to the Mosaical Priesthood, represented by Aaron and his four sons in him, as a great type; and also by the fourfold Apostolical Ministry, in and under the Angelos (Angel or Bishop) of the Rev. i., ii., iii. “The cube of

3 or 27," alluding to the superstructure—viz: "The Christian dispensation of the Holy Ghost (from the time of His outpouring on the day of Pentecost), building up the Church—the body of Christ—by his gifts and graces, which are the powers of the world to come, upon the true foundation (Christ crucified)."

Resuming now the historical portion of our analogy, we read that, after many wonderful personal exploits and deliverances, which are all typical, Samson betrayed the secret of his Nazariteship to the arch and deceitful Delilah; who, in her turn, betrayed him while unconscious into the hands of his Philistine enemies, who shaved the seven locks of his Nazariteship, bound him with fetters of brass, put out his eyes, and shut him up into a prison, where he had to grind corn like a slave; his fall and weakness being an object of derision to his enemies, though he was still, personally, a true servant of God. The antitype of which, as we think, was, that the Christian Church, after the day of Pentecost, while guided by her two mystic eyes—the Apostolical and Prophetic Offices—grew, and increased, and was edified by the gifts and graces of the Holy Spirit, though through great persecutions, till she left her first love, and by degrees lost her apostles and gifted members; about the time when her clergy coveted the rich endowments of the pagan temples, in the days of the Emperor Constantine the Great; when the popes increased in power, pride, and ambition, and the gifts of the Holy Spirit were gradually silenced or withdrawn. Then the church lost her two symbolical eyes, and became the object of the derision and persecutions of the Arians and other heretics; later, of Popery and Mohammedanism; and in the last times, of materialists, free-thinkers, neologists, atheists, and apostates.

Let us now count from "B.C. 1189," when the Nazarite of the tribe of Dan began to judge Israel, to "B.C. 1169," when he recovered his hair, and with it the power or strength of the Holy Spirit, but not his two eyes; overthrew Dagon's temple, and destroyed more of his enemies in his death than he had in his life; there was an interval or rule of twenty years, during which he was a judge over the south-western quarter of Palestine,

bordering on the Philistines, till the close of the sixth servitude. As the five lords of the Philistines, together with their families, and the “elite” of their gallant nation, were either on the roof of Dagon’s temple, or within its precincts, and amounted to about 3000 men and women on the roof alone, such a dire and unexpected calamity must have broken for ever the Philistine yoke; so that, with Samson’s life, terminated also “the 390 years, comprehending the six servitudes.” (See Altered Chronology, Per. iii.) About one year after this great victory, Samson was succeeded by Eli, “b.c. 1168.” But, though the Philistines gained battles over the Hebrews, at the end of Eli’s rule as a judge, and under the reign of King Saul, and even took the sacred ark, they were so severely punished for this sacrilege that they were constrained to admit, when they restored it, that the God of Israel was the source of the great evils under which they and their land had suffered.

The antitype of the above is, probably, that at the close of this Gentile dispensation, the church shall recover the powers of the world to come, by a gradual inworking of the Holy Spirit, which will bring to its accomplishment the antitype of the great day of atonement—a great revival to precede the personal advent of the Lord, and the last great tribulation. It will bring also the two great apocalyptic witnesses for Christ, and with them “the wrath of Satan” in the Antichristian Confederacy, and the “wrath of the Lamb,” which will overthrow it; when the martyrdom of the multitude of palm-bearers—the great Harvest—will bring condign destruction upon her antichristian foes, but victory to the church.

It is worth noticing, that from Samson’s birth to his death were “38 years,” our number of misrule, [the meaning of which will be elucidated in our application of Chronology to Prophecy,] pointing to the numerous spiritual and ecclesiastical evils brought on the universal church by the powers of darkness or of the air, by the instrumentality of the world and the flesh, which have checked the growth of the Christian church under the present dispensation of the Holy Ghost, from the time of his outpouring

on the day of Pentecost to the millennial kingdom of Messiah (the Fifth Monarchy). (See Table II. No. 6.)

Samson was born one year after the commencement of the Sixth Servitude, and died one year before Eli's rule; therefore the twenty years during which he was a judge were included in the forty years Servitude. Samson having been a peculiar type of Christ, it is remarkable that, beginning to count from "B.C. 1195," (when Samson was twelve years old, the very age his great antitype, Jesus Christ, had attained when he was three consecutive days in the temple among the Jewish doctors,) and ending "A.D. 29," when the Lord was baptized unto death, there were "1224, or 2 times 612 years;" and from "A.D. 29" to "A.D. 1865," when the great multitude of palm-bearers (Rev. vii. 9) will probably begin to give their testimony, and to be baptized into death, as Jesus was, during the great tribulation of 1260 literal days, there will be, as we have stated above, 1836, or 3 times 612 years, making in all a period of "3060, or 5 times 612 years," from Samson's boyhood, when the Nazarite grew in wisdom, stature, and favour, to "A.D. 1865," when the multitude of the Nazarites unto God will not yield their body to worship the Beast and his image through the last harvest of the earth (Rev. xiv. 14), but rather lose willingly their earthly life in order to save it, at the first resurrection, (See Table II. No. 7.) The number 5 in the period "3060," pointing to the Aaronic priesthood, and also to the Apostolic ministry, as its antitype; and "612" to the Gentile cycle, which brings us to the winding up of the three dispensations—the Patriarchal, Jewish, and Christian—at the second advent and millennial reign of our Lord Jesus Christ, "blessed be his glorious name!"

The importance of the subject under our consideration shows that Samson's ministry leads to a double antitype, linked by combinations of numbers, corroborative of the chronology used in these pages. The first antitype, as we have seen, having been graphically fulfilled by our Lord's ministry, through the Holy Ghost in his person, from "A.D. 26," to his passion, death, resurrection, and ascension, and outpouring of the Holy Ghost, takes

us from "B.C. 1189 to A.D. 26 to 29," and gives us the period "1215," or "45 times the cube of 3," for its commencement. The second antitype will probably be fulfilled at the second advent of the Lord Jesus, "A.D. 1862," the 6000th year from Adam, to the close of the great tribulation and resurrection of the martyrs, and multitude of the palm-bearers, and of those who in former ages shall have died in the Lord as his mystic members, in "A.D. 1869 or '70." It takes us from "B.C. 1189 to A.D. 1862," the beginning of Daniel's 70th week, to 1870, and gives us the period of "3051," equals 113 times 27 (the cube of 3), for its commencement. The difference between the two periods "1215" and "3051," which measure the interval between the antitypes, being "1836," or 3 times 612 (the Gentile cycle).

Again, from the Annunciation to Manoah's wife, "B.C. 1208," to the Lord's probable Epiphany to human vision, at the termination of Daniel's 70th week, "A.D. 1870," there will be the Period "3078," or 38 times 81, or 38 times 3 times 27, or 114 times the cube of 3. The 3 times 38 (Number of Misrule) will bring to "B.C. 1094" (counting from 1208)—the close of the second year of Saul's reign, when that monarch was rejected of God, for having disobeyed the Lord by offering the sacrifice; an event which took place thirty-eight years before Saul's death by his own hand. The number "114" represents also the interval which took place between Jeroboam's introduction of idolatry in Israel to the year "B.C. 862," when Jonah, another great sign of Christ, was three days and three nights in the belly of the fish. An important subject, which we hope to explain lower down.]

REMARKS ABOUT SAMSON'S CHRONOLOGY.

Though we fully agree with Theophilus, touching the interval between the Exodus from Egypt and the foundation of Solomon's Temple, which was "612 years;" and likewise the first servitude and beginning of Judges to have been "A.M. 2580, or B.C. 1558;" yet we disagree with him as to the interval of 409

years which he assigned to the Judges, stating that it ended at the beginning of Samson's Judicature, "A.M. 2989 or B.C. 1149," about forty years later than "A.M. 2949 or B.C. 1189," the epoch adopted in the system we recommend—an epoch which brings Samson's death to within one year of Eli's rule, "A.M. 2970 or B.C. 1168," which is the end of the 390 years of servitude, and they include the whole of Samson's life and judicature, as we have seen in the last note, and correspond to the analogical number "390," the first part of Period II. (called Abrahamic); whilst Eli's Judicature of forty years, to his death, corresponds to the analogical number "40," the second part of Period II., from Moses' birth to the Exodus from Egypt.

P R E F A C E.

As many Christians differ about the Second Advent or Coming of the Lord, we trust to be excused if we bring texts before our readers calculated to throw light upon that event, great and terrible indeed for Christ's enemies, but longed for with watchfulness and prayer by his waiting church; yet we do not venture to state either "the day or hour wherein the Son of man cometh" to judge the nations in the flesh, and take his people to himself, to set them on "his own throne," situate in that region of the air where Satan, the usurper of the earthly kingdom, has been seated ages before the fall and creation of (Adam) Man; this throne is called (Gen. i. 6, 9) the "firmament (air) or heaven."

Jesus, speaking (by the Holy Ghost) about his coming (Matt. xiii. 32), says: "but of that" day and hour "knoweth no man, no, not the angels which are in heaven," neither the Son, "but the Father." This the Lord said, in his humiliation, as a servant and for our example, in obedience to the Spirit's impulse, working out our salvation as Son of Man; and therefore not knowing the hour of his Second Advent.

On the day of his ascension, when his disciples had come together (Acts i. 6), they asked of him: "Lord, wilt thou, at this time, restore again the kingdom to Israel?" And he said unto them (7, 8): "It is not for you to know 'the times' or the 'seasons,' which the Father hath put in his own power; but ye shall receive power, after that the Holy Ghost is come upon you:" Here we find that Jesus was perfected and his people in him; but, being still on earth, he had not yet sent the Comforter from the Father, the precious blessing which was

poured on the disciples at the day of Pentecost, even the Holy Ghost, through whom they received power to write the New Testament, and St. John, in particular, the Apocalypse or Revelation; where the "times and seasons" should be revealed, and also the "signs of the Lord's Advent;" but it was not the "Father's will" that the disciples should know the day, that they might live in a constant state of preparation for that great event.

By the "times," Jesus alluded to what he had prophesied from Dan. iv. 16, 32, about the long desolation and captivity of the Jews under the Gentiles, and its termination (Luke. xxi. 24), when he said: "Jerusalem shall be trodden down of the Gentiles, until the 'times of the Gentiles' be fulfilled." The same idea is also conveyed (Gen. xxxiii. 4) where Jacob, the representative of the "Jews or Israel," bowed "seven times," with his four wives and their children, before his brother Esau (Edom), the representative of the Gentiles—and afterwards the brethren were reconciled.

In Rev. xiv. St. John, being in the spirit, saw a Lamb (Jesus Christ) standing on Mount Sion, and with him "144,000 men, sealed with his Father's name in their foreheads;" they were to be the "first-fruits," that should escape the "great tribulation" brought about by Satan in his wrath (Rev. xii. 12). This great persecution is also represented (Rev. xiv. 14, 17) as the "harvest of the earth"—the first of the seasons of "Acts. i. 6"—those children of God who will rather die than worship the Beast and his Image, and receive the mark of his name. The First Company is also represented (Rev. vii.) by the "limited" number of 144,000 emblematic Israelites—the Bride—the Lamb's wife; and the Second Company by the "unlimited" great multitude or harvest of palm-bearers (Rev. vii. 9), who, like their Lord, will witness for him, and taste death as he did, under the fiery persecution caused by the Beast (See Rev. xiii). They were also probably represented by the virgins or companions of the Bride of Ps. xlv. 14.

The second season or "vintage" is the awful judgment depicted (in Rev. xiv. 17 . . .) against those who shall worship the Beast and his image, and receive his mark in their foreheads, or in their

hands (read Rev. xiv. 9—13); also described at the close of the sixth seal (Rev. vi. 16, 17) as the “wrath of the Lamb.”

It may not be amiss to sum up the above remarks thus : The long captivity—trampling under feet of Israel and Judah, and the simultaneous supremacy of the Gentile monarchies—the fall of modern Babylon—the confusion of religious sects, from the Vatican downwards—the extinction of the Turkish empire and of Mohammedanism, may be expected at the fulfilment of the “times of the Gentiles,” and may be accompanied and followed by a concordat between the last Prince of Rome (the western antichrist) and the False Prophet with the ten kings of the West, who will give their power to the blasphemous king, and persecute the (palm-bearing) saints, both Christian and Jewish, during 1260 literal days, or 3½ years, when the great antichristian persecution will take place, and end by the wrath of the Lamb, and the destruction of the great apostate confederacy at the battle symbolically called Armageddon, in which the restored and converted Jews and Israelites will take part, in the land of Canaan, and will be assisted from His throne by Him who is King of kings and Lord of lords. These events may be wounded up into a space of seven years, which we believe to be the 70th week of Daniel, and the duration of “the day of the Lord,” who will leave his Father’s throne in heaven to sit on his own throne with his chosen ones (who have overcome the flesh), after Satan and his angels shall have been driven out upon the earth: the time when we think this event will take place is called “parousia—presence, or arrival,” and will be hidden or unseen from the dwellers upon the earth; but may be anticipated from day to day by precursive signs from heaven. The midst of the week will be the end of the Gentile supremacy—the beginning of Satan’s wrath and great terrorism of three years, under the Roman Antichrist, the False Prophet, and the Apostates—and the end of the week will be the “Epiphania—splendour, radiance” of the Lord Jesus, who will come down from his own throne, and stand with his feet upon the Mount of Olives, when every eye shall see him; yet no man shall know the day or hour when the “visible appearance of the

Lord" shall be, and when "the apostate vintage shall be gathered, bruised, and doomed to shame and everlasting contempt."*

We strongly recommend those who wish to profit by the study of this humble work to use pen and ink freely, in order to corroborate the various reckonings which occur in both the letter-press and tables, whatever the nature of the numbers may be, whether historical or prophetic, whole or fractional, simple, square, or cubical, encyclical, mystic, or limitary; in short, all the combinations of their parts ought to be closely traced and verified. In order to understand the analogies, their types and antitypes ought to be carefully examined and confronted again and again, till the readers are accustomed to them. This labour has brought in this work repetitions and variations, which are indispensable to seize the meaning of scriptural analogies in particular, and reach their ultimate fulfilment.

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45, PEEL STREET, T. P.,
LIVERPOOL, *March 20, 1863.*

* It is certain that the events alluded to, and many others, will be fulfilled in conformity to the consummate wisdom of the three eternal Agents and Watchers! Blessed be God, who shows us through his word that the Lord is "long-suffering and of great mercy," forgiving iniquity, transgression, and sin (Numb. xiv. 18); that "God our Saviour" will have all men to be saved, and to come to the knowledge of the truth (1 Tim. ii. 4); that his long-suffering waited in the days of Noah, while the ark was preparing (1 Pet. iii. 20); that the Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us ward, not willing that any should perish, but that all should come to repentance (2 Pet. iii. 9). Thus it seems as if our heavenly Father had a peculiar delight in long-suffering, forbearance, and mercy.

Among the many examples of God's long-suffering, St. Peter alludes above to the 120 years before the Deluge, and in particular (see § 48, Note 10) the four or five years after the death of Lamech, when wickedness filled the earth; also the few months after Methuselah's death, and even the seven days after the closing of the Ark, which ended by the Flood. It is further exhibited in the cities of the plain of Jordan during the preaching of Lot, his lingering behind, and his wife's death by fire from heaven; also the 390 years preceding the captivity of Israel, and the 40 years before the captivity of Judah, and many more events relating to nations, families, individuals, and the earth itself, largely mentioned in the Bible. If this be true, the numbers and dates introduced in this humble work must also yield to the divine attributes of love, long-suffering, forbearance, and mercy, and be expected to run out before their final accomplishment. Our desire is to bow to the Divine will!

ON SEVERAL CYCLES AND NUMBERS,
AND THEIR APPLICATIONS.

Mystic Cycle 480, (1 Kings vi. 1.)

25. We have already shown, when the Number 480 was introduced to our notice, how it pointed to the Lord Jesus as the gift of the Father to a fallen world, at his first advent in the flesh: and have also noticed (Table II. No. 1) how vast a gap has taken place from the supremacy of the Gentiles, under Nebuchadnezzar and Jewish captivity, to the second advent and restoration of Israel; but the following cycles and numbers will afford us means to span the gap which separates the first and second advents of the Lord Jesus. The few examples which follow, will point the way:—

1st Example. If we count from the consecration of the tabernacle by Moses: "B.C. 1490 Common Account," seven times 480 years, we shall have a Period of "3360 years," which will bear us across the wide chasma to "A.D. 1870," when the Lord will probably be manifested as the great Melchizedek, King and Priest—the true tabernacle of God—in all his kingdom and glory; and will, after the destruction of the Four great Gentile Monarchies, raise up the tabernacle of David, which is fallen down. [The calculation must be made by bearing in mind that the Mystic Cycle 480, is the same as the Gentile cycle 612, from which 132 years' servitude and idolatry were blotted out from God's remembrance, for the sake of Jesus Christ the Great Deliverer] (Table II. No. 8.)

2nd Example. The next application is connected with the first French Revolution and the birth of Moses; it comprehends

also a Period of "3360 years." From the birth of Moses, "B.C. 1571 Common Account" to "A.D. 1789," the beginning of the French Revolution, were "3360 years, or seven times 480." If from that epoch we count to "A.D. 1865," when the times of the Gentiles will draw to their end, and the Antichristian Confederacy and Great Tribulation take place, we shall find a complement of "seventy-six years," or twice "thirty-eight" when the great and last terrorism will begin in the Fourth Monarchy (Table II. No. 9); "thirty-eight" being, as we shall explain in its place, our Number of "Misrule." Again, if from "A.D. 1789" we count eighty years, the age of Moses at the epoch of the deliverance of his people from Pharaoh and Egyptian bondage, it will bring to the great antitype, "A.D. 1869," the end of the Great Terrorism and Tribulation, and the deliverance of the remnants of Judah and Israel from Roman and Antichristian or Gentile bondage, which leads to the—

3rd Example. The same Period of "seven times 480 or 3360 years," being counted from "B.C. 1491 Common Account," when the deliverance of Israel by the Exodus from Egypt took place, to "A.D. 1869," when the deliverance and Exodus of Israel from the Mystic Egypt will probably happen, and the Millennial reign of Christ and his Saints over both heaven (air) and earth be manifested to natural sight. (Table II. No. 10.)

4th Example. In the year "B.C. 1920 Common Account," Abram dwelt in Egypt with Lot, about two years after he had received the promise of the great deliverer—the divine seed: reckoning from that epoch "four times 480 or 1920 years," it will bring to "A.D. 0," when the Infant Jesus, the promised seed of Abram, dwelt in mystic Egypt or Roman Monarchy two years. (Table II. No. 11).

26.—*5th Example.* In the year "B.C. 1063" David was anointed king over Israel, and slew Goliath the powerful champion of Gath; from that epoch to the year "B.C. 583," when the desolation of Judah and Jerusalem by Nebuzaradan, and the captivity of his people and family came to pass, there was an interval of "480 years" between the two great events. (Table III. No. 12.)

6th Example. Solomon married the daughter of Pharaoh, king of Egypt, "B.C. 1015:" counting from that wonderful type "six times 480 or 2880 years," it will bring to "A.D. 1865," when Christ's holy union with his Church coming out of the spiritual or Mystic Egypt (the Roman Monarchy) will be fulfilled, through great tribulation. (Table III. No. 13.)

In the four first examples, the difference of "132" years between the "Mystic cycle 480" and the "Gentile cycle 612," is intentionally omitted, as blotted out through the covenant with Abraham.

Abrahamic Cycle "430" (Ex. xii. 40, 41; Gal. iii. 16, 17.)

27. The cycle of the Abrahamic Covenant may be applied with very great success as an exact measure of sacred time. The example here below will make the subject clear and intelligible. Moses, the great Jewish Lawgiver and a wonderful type of Christ, was born "B.C. 1571 Common Account:"—reckoning from the birth of the child—who was fair to God, hidden three months by his believing parents, then exposed to perish on the river in an ark of bulrushes, and was saved by the daughter of his great persecutor, who brought him up—to the year "A.D. 1869," when we believe by various analogies, of which more hereafter, that the new birth of Israel will take place by their deliverance from the Gentiles, their conversion to the God of their fathers, Abraham, Isaac, and Jacob, and their restoration to their full inheritance, as stated Ezek. xlvi. to the end, there will be a Period of "3440 years or eight times 430." The number "8—the Cube of two"—being an octave alluding to the perfectness or overflowing of the two kingdoms of Judah and Israel (Ephraim) at the commencement of the Millennium; and "430" pointing to the salvation of the elect among them by virtue of the Covenant made by God to Abraham and his seed for ever, omitting the difference of 134 between the systems. (See Table III. No. 14.) In "Rev. xv. 2, 3, 4," we read of the multitude, or harvest, or palm-bearers, who shall have the victory over the beast and his image, singing the triumphal song of Moses (the type) and of the Lamb (Jesus,

Christ, the great antitype), both giving glory to God for their deliverance from their oppressors, Pharaoh and the Egyptians (the type)—Satan, the Beast, and the False Prophet (the antitype.) (See the identical Period, Table II. No. 9, and compare to the end of the Great Terrorism and Tribulation.)

Gentile Cycle “612.”

28. The number 612 never appears in Sacred Writing as “a whole,” but, as we have seen “Period III. of the Parallel,” it is “an aggregate of several numbers,” given by inspiration both from the Old and New Testaments. As that number is used four times in succession under Gentile supremacy (Table II. No. 1), we call it for the sake of distinction “the Gentile cycle.” It occurs “four times” from Adam’s Creation and his Fall, to the death and resurrection of the second Adam—the Lord from Heaven—and follows alternately the cycle 430 of the Abrahamic Covenant, even to the Crucifixion of the Lord of all. Then it proceeds, as if it were, single-handed “three times,” from the ascension of the Lord to the year “A.D. 1865,” when Gentile supremacy—the times of the Gentiles—shall be fulfilled, and the trampling on God’s ancient people cease by their restoration to their own land, according to the wide dimensions assigned for them (see Ezek. xlviii); and their conversion may be expected, together with their supremacy over the nations of the Millennial earth, in the flesh.

This cycle affords considerable light, by pointing the believer : first, “To the 70th week of Daniel, with its beginning, end, and middle,” as follows : The Lord Jesus began his ministry when he was baptized by the Holy Ghost, “A.D. 26;” counting from that epoch “three times 612 or 1836 years,” it will bring to the year “A.D. 1862,” which corresponds with the year “A.M. 6000” (see Table II. No. 1. and explanation), the beginning of the 7th Millennium or Second Advent of the Lord; when the antitypical day of atonement and latter rain—the mystic growth of Samson’s hair—may be expected, and also a great revival, preparatory of the Lord Jesus, before assuming his Millennial Melchizedek-reign, when the restoration of Judah

in unbelief may be expected, as we shall see in the sequel (Table III. No. 15.)

29. Counting again from "A.D. 33"—the conversion of St Paul the great Apostle of the Gentiles—3 times 612 or 1836 years, it will bring to "A.D. 1869," when the conversion of the Gentile Monarchies all over the world may be expected to commence; also that of the Jewish remnant, together with that of their brethren of the ten tribes, and their restoration to their promised inheritance. The end of the Great Tribulation and of the 70th week of Daniel will terminate, by the Destruction of "the Beast (the last Prince of Rome) with his ten Allies and their Armies; and the False Prophet," the Antitype of Balaam, and the opponent and destroyer of the two witnesses. Then the "Epiphany"—Advent—Appearing—Second Coming, &c., of the Lord Jesus, will be manifested at the first resurrection of his Saints, both Jews and Gentiles; when the 144,000 Sealed ones kept from the Great Tribulation, and the Multitude of Palm-bearers who shall suffer martyrdom, as their Lord did, shall all be gathered together into one glorious Church, and reign with their Lord, Bridegroom, and King. (Table III. No. 16.)

30. Once more, if we count from "A.D. 29," when the Lord Jesus was baptized with death, "3 times 612 or 1836 years," it will lead to the year "A.D. 1865," the midst of the 70th week, when Christ's Mystic Body, the great Harvest of the Earth, the great Multitude of Palm-bearers, will enter the great Tribulation, and be baptized with death—an event which will be both identical and synchronical with "the reaping of the harvest" of Rev. xiv. 14, and with our Lord's prophecy. (Matt. xxiv. 21.) (Table III. No. 17.)

31. The cycle 612, so useful already, will also guide to an important event to take place at the close of the 70th week of Daniel. This is the type (Dan. iii.): "B.C. 580," Nebuchadnezzar, the Head of the Metallic Image, representing the Four Gentile Monarchies, made an Image of gold, which he set up for worship under penalty of death for the refractory. Counting from that Epoch "4 times 612 or 2448," it will take us to "A.D. 1868,"

when, probably, the image of the last Prince of Rome will be set up by the False Prophet to be worshipped, under penalty of death for the refractory. (Table III. No. 18.) We need not say how the number four of the Period fits the number of the Gentile Monarchies, nor show how the Angel, who was no one else but the Lord Jesus, will save from the Great Tribulation both the souls and bodies of his people who trust in him, to be partakers of his victory over their spiritual enemies.

Number of Misrule "38."

32. Though the Number 38 seems to be ignored by Commentators and Writers on Prophecy; yet it is as ancient as the Pentateuch, and we have stepped with pleasure upon this untrod-den path. The most ancient analogy connected with our subject, "the Mystic Number of Misrule," is found (Num. xiv. 26—40, Deut. ii. 14) where we read that the Lord tried the faith and obedience of Israel for about two years, when they, disbelieving the report of the two faithful spies, "rebelliously refused to fight for the conquest of Canaan, and were punished by being condemned to ramble thirty-eight years in the wilderness; their children having to bear their fathers' sins until that unbelieving generation was consumed." When the appointed time (thirty-eight years) was fulfilled, the children of Israel, accompanied by the two faithful spies, under the leadership of Joshua, crossed the Jordan on dry ground, and possessed the promised land.

We see that the trial of Israel's faith and obedience lasted two years, and the punishment for their "rebellions, idolatries, shortcomings, wars, wanderings, fornications," &c., condensed, for the sake of brevity, into one word "misrule," lasted thirty-eight years. These "thirty-eight years" we call "the number of misrule;" it is emblematic of temporal captivity and judgment in a wide sense. That we may be familiarized with the full import of a mystic word, which the French would call "*déreglement*," we shall fix our attention upon some historical and chronological events as types, then deduce from them their antitypes, in close connexion with the last days.

33. One of the most important is written in Hos. xiii. 11,

where, in allusion to King Saul, the prophet, addressing Israel, said: "I (the Lord) gave thee a king in mine anger, and took him away in my wrath." The transactions alluded to in the quotation are detailed in 1 Sam. viii. 15: among them we read that the elders of Israel, being discontented with the misrule of Samuel's sons, complained of it to himself, and requested him to give them a king, to judge and lead them like other nations. Samuel, being displeased, prayed to the Lord, who answered him that he should do as the people desired; adding, that they had not rejected him by their rebellion, but the Lord himself. However, the prophet warned the people, at God's command, telling them the manner of the king they had preferred to the Lord; but, as they wilfully persisted, Samuel was told to yield to their wishes. Some time after the Lord told Samuel, that on the morrow, at that same hour, he would send him a Benjamite, whom he was to appoint to be captain over his people, and deliver them from the Philistines. All this happened as it had been foretold, and providential circumstances brought Saul to the prophet. Saul was distinguished from the rest of the people by his high stature, noble bearing, and humbleness of mind, and the Lord ordered the prophet to anoint him privately, in the year "B.C. 1096." Then he dismissed him, after giving him three signs, which were to strengthen his faith and confidence in God; and, when they had come to pass, the Spirit of the Lord should come upon him, and he should be changed into another man. Samuel was, moreover, ordered to try Saul's obedience, by commanding him to wait for him (Samuel) seven days at Gilgal, till he should come and offer the burnt-offerings and sacrifices. The signs were all realized; but the test of Saul's obedience was only put after he had reigned two years, "B.C. 1094," and the Philistines had gathered a great host about Gilgal. Saul's little band was trembling for fear, yet the new king waited seven days, as it had been appointed him; but, alas! his fear of man overcame his faith, then his obedience, and he rashly offered the burnt-offering before Samuel had made his appearance. So he was rejected by the Lord, who had sought for him a man after his own heart. We also read that

in a new trial of his obedience, in the campaign against the Amalekites, he disobeyed a second time, when Samuel confirmed his rejection by separating from him altogether (1 Sam. xv.), "B.C. 1079."

34. In the year "B.C. 1063," Samuel was sent by the Lord to anoint David king over Israel; then the Spirit of the Lord came upon him from that time, and departed from Saul, and an evil spirit from the Lord terrified him seven years, even to his death by his own hand, among his slaughtered sons and host, "B.C. 1056 or 5;" an event which happened "thirty-eight years" after his rejection, and was followed by the coronation of David.

Saul was a type of the kings of the earth, whose great antitype and representative—the last prince of Rome, or Franco-Roman Antichrist—will be energized by Satan, and come to his fearful end, with his armies, on the mountains of Israel. David was a type of Messiah—the Christ—the Millennial King—the Lord from heaven. "Thirty-eight is the mystic number connected with the misrule of the kings of the earth, who are to pass away," as we hope to prove and consolidate in the sequel.

We shall now take more particularly the era of misrule from Saul's reign; the epoch when kings began to be consecrated by God's command, first among his ancient people, and afterwards among the Gentiles, but especially in the last or Roman Monarchy, to the end of misrule, when "the times of Gentile authority shall be fulfilled, at the second advent of the Lord of the earth and of all things—Jesus, the Son of God and Son of Man." We shall begin at the year "B.C. 1095, Common Account," when Saul, the son of Kish, was anointed by the prophet Samuel, King of Israel, to "A.D. 1793," when Louis XVI. (the raiser of taxes of Dan. xi. 20, as we believe) died on the scaffold at the First French Revolution, within a few days of the previous arrival of Napoleon Bonaparte and family in Toulon from Corsica. [Napoleon I.] was the vile person and wilful king of Dan. xi. 21—40, who succeeded him. The series of years between the two epochs is represented by "2888 years," which, upon examination, will be found equivalent to "twice 1444, or

the double square of 38 years of misrule!" Again, from "A.D. 1793," the beginning of the period called "The Time of the End" (Dan. xi. and xii.), also the opening of the Seventh Apocalyptic Seal (Rev. vii.), to "A.D. 1869," the probable Fall of the Napoleonian Dynasty at the Sixth French Revolution (still future); there will be "76 years, or the double of 38," which we call "the complement or judgment of misrule." So the whole Period of misrule, from Saul's government downwards, will last "2964 years," and is divided into two main parts, by the epoch of the death of Louis XVI. and the rise of Napoleon Bonaparte; the first part being "the double square of 38," the second part "the double of 38." The second being a judgment inflicted by the seventh head of the empire or Roman Monarchy, under two persons, viz., Napoleon I. and Napoleon III. (See Dan. xi. 40, to the end)—the great antitype of Nebuchadnezzar, called the Septimo-Octave Head of the Beast (Rev. xiii. 3, xvii. 11, and xix. 19.) See Table III. No. 19.)

35. We read (in 2 Kings xxv. 27) about the only act of Evilmerodach's weak reign, quoted doubtless by the Holy Spirit as an eminent type of the time when the long captivity of the kings of Judah should cease; for thus it is written, that in the seven-and-thirtieth year, in the twelfth month, in the seven-and-twentieth-day of the month (mark, "within three days of thirty-eight years of Misrule") of the captivity of Jehoiachin, king of Judah, Evilmerodach, king of Babylon, in the first year of his reign, took Jehoiachin out of prison, spake kindly to him, and set his throne above the thrones of the kings that were with him; honoured him with a distinguished seat at his table all the days of his life, and with a plentiful daily allowance of princely dainties. Implying typically, that when the long Jewish captivity should be fulfilled, and the tribes of Israel restored to their land, then should "a Prince of the royal family of David be discovered, and made the Vicegerent of Christ, and his throne or seat set up in close vicinity to Jehovah's Millennial temple, and his rank or station above that of all the kings of the earth."

The following lines are the Chronological and Mystic application. We read that the release of king Jehoiachin—our type—took place “B.C. 561 ;” counting from that date to the year “B.C. 29,” when Octavius Cæsar was proclaimed Imperator, there were “532 or 14 times 38 years of Misrule.” Again, from this first year of the Roman empire to “A.D. 1795,” when the Napoleonian Dynasty, out of which the last Prince of Rome is to spring, came into notice, were “1824 years or 48 times 38 years of Misrule.” Lastly, from “A.D. 1795 to 1870 or 1,” when a Jewish prince of the royal blood of David—our antitype—will probably be promoted to rule for Christ over the restored tribes in the flesh, and become the first earthly prince of the Millennial kingdom, there will be “76 years or 2 times 38 years of Misrule.” The whole Period, from the type to the antitype, will be “2432 years or 64 times 38 years Misrule,” when that great event may be expected ; “64,” the cube of 4, points to the perfected or Millennial Period, and to the destruction of the four Gentile Monarchies, when the restoration of the royal family of David will providentially be brought about. (See Table III. No. 20.)

36. The next analogy, which leads to the same unfulfilled time, is that of Jacob, his four wives and children after him, “bowing seven times before Esau,” the father of many dukes and kings, typical of the Gentile nations ; “embracing Jacob,” the father of the twelve patriarchs, typical of the twelve tribes of Israel. Dating that reconciliation, from “B.C. 1739 Common Account,” to “A.D. 1870 or 1,” we shall come to the Period “3610 years of Misrule,” equivalent to “95 times 38 years, or to 19 times 38 more, 76 times 38 ; or to half the square of 38 more twice the square of 38 years.” As the square of 38 is equal to 1444, the half square will be “722 years ;” which, being reckoned from the typical reconciliation of the two brethren, will bring us to “B.C. 1017,” when King David, at the instigation of Satan, made an ungodly census—viz., “without the people paying the half-shekel a head,” prescribed by the law of Moses for the redemption of their souls ; and by this act pro-

voked the Lord to slay 70,000 of the people by pestilence. The reconciliation between God and David was effected by David's public humiliation and genuine repentance; and offering, by God's command through the prophet Gad, the vicarious sacrifices and burnt-offerings appointed in the law, upon an altar erected by David on the threshing-floor of Araunah the Canaanite, purchased by the king from this ancient Gentile landlord, who yielded his right, while blessing and worshipping Jehovah the God of Israel, and of the Gentiles too, from that time. It was on that very spot that Solomon laid the foundation of Jehovah's Temple, about the fourth year of his reign. Again, counting from David's proud census, "the double square of 38 or 2888 years of Misrule," it will bring us to "A.D. 1871," a good approximation for the epoch of Gentile and Jewish reconciliation under Messiah's Millennial reign. (See Table III. No. 21.)

37. The following "Double Period of Misrule" presents most important combinations by their types and antitypes; and so strong are the evidences which they bear as a testimony to truth, in their Order and Chronology combined, as to be irresistible to a student familiar with History and God's Word. It takes us from the year "B.C. 570," when Nebuchadnezzar, the head and representative of the four great Gentile monarchies which have trampled under foot God's ancient witnesses and people (Dan. ii.), was warned in a divine dream, interpreted by Daniel, of "7 years' insanity," which came upon him personally a year after, by way of a gracious punishment for his pride, brought on him by great prosperity; and still more by way of an earnest for the church, of the seven times' mystic duration of the oppression of Judah and Israel under Gentile supremacy, a long Period which should reach the last days, when both Jews and Gentiles should be converted and united in mind and heart under the reign of King Messiah, after the last and great tribulation, under the second and last of the Napoleons, the Franco-Roman Prince, whose towering pride will become so blasphemous as to claim the Messiahship and divine honours in connexion with the false Prophet, who will be subservient to him. (See Rev. xiii., xix., 11.)

Having thus briefly glanced upon these necessary premises, we resume, by presenting their development: (Table III. 22.)

From "B.C. 570," the year of the divine warning, to the Christian Era, were "570 years, or 15 times 38 years of Misrule;" and from that Era to "A.D. 570," the birth of the False Prophet Mohammed, the great desolator and oppressor of the Jew, his land, and city (Dan. viii. about the little horn of the Grecian he-goat or third monarchy), there were also "570 years or 15 times 38 years of Misrule." From "A.D. 570 to A.D. 646," the death of the famous Omar, the second caliph and conqueror of Jerusalem, were "76 years or 2 times 38 years of Misrule;" therefore, from "B.C. 570 to A.D. 570," were twice 15 times 38 or "1140 years Misrule," which we call "the first Half Period;" and from "A.D. 570 to A.D. 646," were twice 38 or "76 years of Misrule," which we call "the first complement or punishment." Thus the "first Half Period with its complement amounts to 32 times 38, or 1216 years of Misrule," and brings to our "first Historical Pause." The reader will carefully note that the false mission of Mohammed, as "the Apostle of God," was "A.D. 608," and his age "38!" The Mohammedan Period of "the Flight from Mecca, named Hegyra," was "A.D. 622," when the great Impostor was "52 years old." His death was "632," when he was about "61 years old." Caliph Abou-Beker, his first successor, reigned from "632 to 634;" and Caliph Omar, the sword of God, his second successor, ruled from "634 to 646," when he died. "End of the First Half Period." Again, from "A.D. 646 to A.D. 1216," when "Auricular Confession" was introduced by the Pope; "Magna Charta" signed by the English Barons; the "defeat of Louis of France" at Lincoln by the Lord Protector of England, and "his evacuation of the Kingdom," were "570 years or 15 times 38 years of Misrule;" and from "A.D. 1216 to A.D. 1786," when the first meeting of the Notables "took place, and Napoleon Bonaparte made an artillery officer," were also "570 years or 15 times 38 years of Misrule," which we call the second Half Period;" and from "A.D. 1786 to A.D. 1862," the probable commencement of a "seven years' blasphemous

insanity" of the second and last Franco-Roman Prince—Napoleon III., to end most probably in the year "A.D. 1869" [which seven years are to correspond to the last and 70th week of Dan. ix. 27], will be "76 years or twice 38 years of Misrule," which we call "the second Complement or punishment." Thus "the second Half Period, with its Complement, amounts to 32 times 38 or 1216 years of Misrule," and brings us to our "Second Historical Pause." Let us carefully note, that "Napoleon I. was born A.D. 1769," and his successor "Napoleon III., about thirty-eight years after, A.D. 1808." "Napoleon I. died A.D. 1821, aged 52." "Napoleon III. escaped and fled from the Castle of Ham A.D. 1846, aged 38;" became head of the French Empire, which he restored "A.D. 1852, aged 44;" and will probably come to his end "A.D. 1869," aged about 61. "End of the second Half Period."

This remarkable Double Period is so rich in analogies and evidences, that the following remarks will prove acceptable. Firstly, it begins by "a warning of seven years' Insanity," coming on the Head of the four Gentile Monarchies, and ends with "a warning of insanity of the same duration," to come on the last Head of the Roman Monarchy—the ambitious Ruler of France. Secondly, each Half Period consists of two portions—the first of "twice 570 or 1140 years," the second of "twice 38 or 76 years." Thirdly, the centre or middle of the Double Period was at Omar's death, which was also the last year of the first Complement, beginning at the birth of Mohammed A.D. 570, which took place "38 years after the famous edict of Justinian I, acknowledging the Pope as the spiritual Head of the Roman Empire, A.D. 532,"—a clear proof that Mohammed and his withering, locust-like religion, was a judgment upon Christendom for its incipient corruptions and persecutions; the blows having been inflicted by the two first Caliphs. Fourthly, the first year of the second Complement began A.D. 1786, at the military birth of Napoleon Bonaparte, and at the Revolutionary troubles, which were the natural consequences of the moral corruptions, infidelity, and materialism, which had rapidly spread "38 years" before, viz.,

"A.D. 1748," at the Peace of Aix-la-Chapelle, between Louis XIV. and his eight adversaries; an ample proof that the second Complement was a judgment brought upon the Papal countries, but especially upon infidel France, for their religious persecutions of their Protestant Christian subjects; a judgment inflicted by the Napoleon Scourge under its two Emperors, but especially, as we think, by the latter, who will bring a fearful persecution and slaughter upon both Jews and Christians before his doom. Fifthly, by comparing the two Historical Pauses, the similarity (*rapprochement*) and analogy between the two Complements will be made manifest and corroborated by these four Comparisons: —the "duration" of each Complement is of 76 or two times 38 years; —Mohammed was (false) "Apostle of God" at 38 years of age, and Napoleon I., had attained 38 when his future successor, Louis Charles Napoleon, was born; —Mohammed, "at his flight from Mecca," was 52 years old, and Napoleon I., at his death in St. Helena, had attained his 52nd year; —Mohammed "died" aged 61, and Napoleon III., "at his death," will probably be 61.

Hoping that the explanations, examples, and applications, we have given of our "Number of Misrule 38," have sufficiently established what we are to understand by this neglected element of Prophecy, we shall introduce our two landmarks—give additional reasons for believing that the year "A.D. 1862" is the 6000th year from Adam's Creation—introduce other cycles and numbers to be applied to other analogies, and throw light upon Prophecy in general.

38. The fortunes of God's ancient people, now dispersed and scattered, are still precious to the Lord for their father's sake; for the gifts of God are without repentance. This the Lord shewed by frequent allusions to the favourite topic, but especially during the forty days he remained on earth after his resurrection, entertaining his disciples about the things pertaining to the kingdom of God. Among these allusions, we have the narratives of two stupendous miracles wrought by him at different times, but each of them on the Sabbath-day; they both refer allegorically to—

“*Two great Landmarks*” in connexion with a twofold restoration of Israel. The Lord himself has furnished us in his word with the key to unlock the Mystic Number “38,” which, as we have seen, represents the duration and punishment of Misrule in general, and an important element of prophetical interpretation.

We read in John v. of a miracle performed upon a man who was cured by the Lord Jesus of an impotency of 38 years’ standing, at a pool near the city of Jerusalem, called in the Hebrew (not in the Greek tongue) Bethesda—“House of mercy”—doubtless a necessary data, given us by the Holy Spirit to unravel a great riddle in God’s own time; by showing us that in the man Christ Jesus, two natures, the “divine” and the “human,” being combined in perfect harmony, is seen the great gift of God to a fallen world, viz., how God can be just, while pardoning those sinners who believe in Jesus alone for salvation.

In the Jewish Church, Aaron and his four sons represented a fourfold ministry, complete in his person as a type of our great High Priest; the four sons pointing to the fourfold ministry in the Christian Church, as stated in Eph. iii. The same ministry may also be explained naturally by “the human body,” an emblem of “Christ,” and his mystic body “the Church” and its five senses, “four” of which are exclusively seated in the head, and the fifth—“the feeling”—both in the head and members. From which we draw the consequence that every individual vital Christian, either among the clergy or laity, is a teacher in the Church of Christ. By this twofold analogy, the five porches represent aptly the “fourfold ministry,” under whose spiritual services “four classes” of unconverted sinners sit, for their recovery from their “fourfold” spiritual impotency, till the word through their mouth should come unexpectedly; as the angel at Bethesda did in the Lord’s good time to their individual understanding, in the demonstration of the spirit and power, producing conviction to their consciences, and converting these proud blind sinners into humble believers; healing their souls

from the disease and consequences of sin, and forming the kingdom of Christ in their hearts.

39. It appears that real cures were performed every year at "Bethesda's pool," and that it was typical of Christ, the only true laver for sin and uncleanness. When the Lord's sacrifice of himself drew nigh, he was led to the pool by the Holy Spirit on a Sabbath-day, to show openly the great object of his mission to all, by healing a Jew, who was known to have been impotent "thirty-eight years"; and that healing was performed by a word from his mouth only. More than this was also intended, viz.: the impotent man was to represent "the Jewish nation" as impotent in a civil capacity; that is to say, being forbidden by their Roman rulers to judge the accused, and to exercise the power to condemn any man to death; being also obliged to submit to unjust and cruel Gentile oppressors, as we read in Hosea iii. 4, 5, "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim." The many days were to last till their final conversion in the latter days; a long captivity, represented in the parabolical miracle by the mystic number of misrule, "38." Having consulted Flavius Josephus and other historians, we found that Herod the Great, an Edomite, patronised by the Romans, conquered Jerusalem "B.C. 38" (a curious coincidence, as it were, pointing to the mystic number 38), where he ruled, according to the Roman laws, as a vassal of Rome; an event which may be considered as "the commencement of the last period of Jewish disabilities." The remains of Bethesda's pool are situate on the east of Jerusalem, and are contiguous to the gate of St. Stephen on one side, and to the area or outer court of the temple, towards the east, on the other side; therefore a spectator at Bethesda's pool would have the breadth of the Temple, which was "fifty cubits," standing "prominently" before him, to supply an interpreter with this index, to take a jubilee of fifty years for each year of the allegorical impotency, which would terminate in "38 times 50, or 1900 years' misrule" after its commencement "B.C. 38," and bring to-

“**A.D. 1862**,” as “our first great landmark” in the fortunes of the Jews—God’s ancient witnesses—by the two tribes being partially restored through the probable interference and growing power of the last prince of Rome, “yet in unbelief,” but ruled by laws of their own; the object of that prince being to further his ambition. (Table III. No. 23) will show the reader this condensed recapitulation, that the “period 1900 years of Jewish impotency” is divided by the Christian era into two parts—the first, 38 years; the second, 1862, or 49 times 38 years; and the whole “50 times 38;” the parts and the whole being each a multiple of 38. Again, the number “50” indicates a jubilee, rest, or sabbatism, in connexion with the important year “**A.D. 1862**,” which we believe to be, by the altered chronology, “**A.M. 6000**,” viz., “from **Adam’s creation**.”

40. The miracle which led us to “the First Great Landmark” will, by a striking analogy, guide us to discover “the Second,” narrated in Luke xiii. 10, 18, where we are told of a woman who had been bowed together “eighteen years” by a spirit of infirmity, whom our Lord healed on the Sabbath-day. He stated to the Jews at the time, that Satan had bound her—“a daughter of Abraham”—and that it was meet for her to be loosed on the Sabbath-day. By this daughter of Abraham is to be understood the Jewish church and nation ecclesiastically considered, after their rejection of the Lord Jesus as their promised Messiah, when she was left under judicial blindness, under the power of Satan; a deplorable condition, which began at the destruction of Jerusalem and its temple by the Romans, and the dispersion of their miserable remnant, “**A.D. 70**.”

It is most probable, from the context, that this miracle of healing was performed in the vicinity of Siloam, the pool of which—an eminent type of Messiah—was, by interpretation, “Sent.” Siloah, or Siloam, was situate at the foot of Mount Zion, under the eastern wall of Jerusalem, between the city and the brook Cedron, and therefore “south of the temple,” and the pool of that name was higher up the valley of Jehoshaphat. This shows to a spectator at Siloam, that the Temple was seen in its full

length of "100 cubits," and doubtless the men slain by the fall of its tower were said to have been "eighteen in number" by the Holy Spirit in Jesus, in order to afford the student "in due time" a key to open the riddle of the long servitude of the antitypical woman. The "eighteen" men slain by the fall of the tower, pointing to the antitypical "eighteen years' duration" of the woman's captivity under Satan; and the 100 cubits to two jubilees of 100 years for each of the eighteen years' servitude—in all, "1800 years." At the conclusion of that period the Jewish church shall be healed by her conversion to Christ—an event which will happen at the close of this dispensation, when Jesus shall return, manifest himself to her, and restore all things. Counting, therefore, the duration of the "1800 years" servitude from the destruction of Jerusalem by the Romans, "A.D. 70," the end will be "A.D. 1870." It is

"The Second Great Landmark,"

And will take place "eight years" after the civil restoration of the Jews (in A.D. 1862), "the last year to be a Sabbath." It is worth noticing, that the 1800 years' spiritual bondage are equivalent to "4 times 450 years;" the "450 years" being St. Paul's New Testament date (Acts xiii. 20); "four" alluding to the four ministries of the Jewish and Christian Churches being united at the second advent. (Table III. No. 24.)

41. We shall now bring forward additional reasons to prove that our first landmark, "A.D. 1862," is the 6000th year from Adam's creation. We have had already frequent opportunities to notice, as it were, "finger-signs," pointing us the way as we proceeded; a remark which will be made manifest when its Number 1862 is analyzed in its "component figures, parts, and bearings," and afford great light to our footsteps far and wide.

Before the Nativity "(B.N.) 1000," or "B.C. 1004," the Temple of the Lord being complete, and prepared for the worship of the true God, Solomon dedicated it with great solemnity and joy, and received peculiar tokens of God's acceptance. If we reckon

from the epoch of this great typical event to the Christian era, when the child Jesus—the Divine Word, living in our flesh as his temple—was brought by his parents into the Temple forty days after his birth, and dedicated to the Lord as the first-born ; the venerable Simeon, being led thither by the Holy Ghost, took the holy Child in his arms, and uttered a lofty prophetic strain of thanksgivings, witnessed by the venerable widow Anna, and other pious people, who were waiting for salvation in Israel. If we count from the date of the type to the Christian era, there were 1004 years, which correspond to “1000 years” to the Nativity, or 10 times 10 times 10 years, or the cube of 10, representing the complete fulfilment of this great prophecy, “the only effectual remedy provided by the love of our heavenly Father for man’s redemption.” We notice that 1000 years is the largest figure of the first landmark and “Mystic Number 1862.” (See Table IV. No. 25.)

42. “B.C. 1012 Common Account,” the foundation of Solomon’s temple was laid, and within “150 years, or three jubilees” from that epoch, it was the will of the three eternal watchers—Father, Son, and Holy Ghost—that in the year “B.C. 862” the prophet Jonah should be swallowed by a great fish, and live in its belly “three days and three nights,” to be a miraculous sign of our Blessed Lord, who should be manifested in due time as “the true foundation of the temple of God,” give his life for fallen man, and remain in the grave “three days and three nights,” to accomplish what St. Paul alluded to (1 Cor. iii. 11, ii. 2), viz.: “Other foundation can no man lay than that which is laid, which is Jesus Christ, and him crucified.” Again, the separation of the ten tribes of Israel from David’s stem, took place “B.C. 976 Altered Account,” distant within “114 or 3 times 38 years of misrule and idolatry in Israel,” from the above epoch “B.C. 862,” when the sign and type of the great remedy for all kinds of misrule and idolatry was exhibited to Gentiles, both in a ship and at Nineveh, and was the means of bringing many to repentance and faith in the God of Jonah, the only true God, and obtained a respite of full forty years to the Assyrian capital,

before its overthrow.* (See Table IV. No. 26.) The Lord's death and resurrection happened "A.D. 29." If we reckon from the sign of Jonah "B.C. 862," as the type to its fulfilment, we shall have "891 years equivalent to 33 times 27, or to 33 times the cube of 3;" 33 years exhibiting to our sight the Lord's humiliation in fallen flesh through a full generation. If 33 be divided into two parts—"30 and 3"—the "30 years" will allude to the time when the God-man, from his infancy to his ministry, obeyed perfectly every jot and tittle of God's holy law, overcame Satan, the world, and the flesh, was borne witness of by the Holy Ghost descending upon him at his baptism in the shape of a dove, seen by John the Baptist, who also testified of the fact; also by the Father in a voice from heaven, saying: "This is my beloved Son, in whom I am well pleased." The blessed Trinity having thus been manifested to John's senses, bore witness to Jesus' immaculate life from his birth to his ministry. The "three years" allude to Christ's ministry, when, after having received the baptism of the Holy Ghost and fire, together with the baptism of water; to which, as he told John, he submitted (for our example) as becoming him who should fulfil all righteousness; then he perfectly followed the guidance of the Holy Ghost under all his inspirations, even through his passion and death, when he gave his life as a ransom and atonement for all men, but especially for his mystic body the church, having fulfilled all the Scriptures concerning him. The Mystic Number 27, or 3 times 3 times 3, while reminding us of the three watchers or Holy Ones of Dan. iv. 13, 17, 23, the three persons in the

* We have likewise a three days' prophecy (Hos. vi. 1—3), alluding both to Christ and the Jews. "After two days will he revive us: in the third day he will raise us up, and we shall live in his sight." As to the Jews, the two first days refer to "the Babylonian and Roman Captivities," and the third day to "Jewish restoration and revival" in the day of the Lord. The antitype of King Jehoiakin's captivity is applicable in this case, and leads to "A.D. 1872" for its fulfilment, as was discussed already. We may also count from "B.C. 560," the accession of Darius the Mede, a great friend of the Jews, to "A.D. 1872," and we shall have the Period "2432," equal to "64 times 38," or the cube of 4 multiplied by 38; 4 being indicative of the four Gentile Monarchies, and its cube of its fulfilment, at the second advent.

Most High, whose decree concerning Nebuchadnezzar's "insanity," considered at first "personally," then "typically," during the seven times of the great Gentile Monarchies, was announced to the proud king by one of the watchers or Holy Ones, doubtless the second—the Word—the Lord—the Messenger of the Covenant; and the interpretation was made known to the king by the beloved prophet. The triple three, we think, gives us to understand by a symbol: "What is the breadth, and length, and depth or height, and to know the love of Christ, which passeth knowledge, that we might be filled with all the fulness of God" (See Eph. iii. 3, to end). The "breadth" aptly and graciously represents the "infinite love of the Father," which is so great that "he will have all men to be saved, and come to the knowledge of the truth" (1 Tim. ii. 4). This great design was to be brought about by the gift of his Son in our flesh, and by the Holy Ghost sent from heaven—even the promise of the Father—"Blessed be His holy Name!"

The "length" represents the "infinite love and condescension of the Son," stripping himself of the glory of the heavens, and to be made man, and liable to death for our redemption. This breadth and length, being each boundless, was to shew the "ample foundation" which has been provided, sufficient for the whole human race, and God's rational creatures "past, present, and to come;" an everlasting righteousness prepared for all believers, and sealed by Christ's death and resurrection on the third day, as prophesied in the Scriptures; "Blessed be His holy Name!"

Jesus having ascended to the heavens, where he was before, and received the promise of the Father—the gift of the Holy Ghost—shed "this other Comforter" upon his infant church on the day of Pentecost, and he was manifested to their senses by a triple sign: a noise, as of a rushing mighty wind—cloven tongues upon each disciple—and the gift of tongues or languages. Thus the third divine dimension—the "infinite height or depth of the love of God the Holy Ghost" condescended to dwell in man, to take of the things of Christ, and shew them to us; to sanctify us by

building us up in Christ's most holy faith, until this superstructure should be finished, by the completeness of the church, at his Second Advent. "Blessed be His holy Name!"

This mystic and vast cube, formed by three infinite dimensions, is not only capable to comprehend all intelligent creatures, but also to represent to us "all the attributes of the Triune God, in their matchless perfections, each of them in their full exercise, though seemingly opposed to each other." Thus, "mercy" will not have its sway, without "justice" being rigorously satisfied at the same time; so we read (Ps. lxxxv. 10, 11): "Mercy and truth are met together; righteousness and peace have kissed each other." All the divine attributes and perfections of God will be brought into a lovely and perfect harmony, by the operations of the three great Agents—the three eternal watchers co-operating into the execution of the eternal design and decree of the Father. So that the vessels unto honour—the Saved—and the vessels unto dishonour—the Lost—shall bear witness to the glory of God; those by their salvation, these by their condemnation. In Matt. xxvi. 34, 41, Jesus, the king of the parable, is reported as having said to them at his right hand, in harmony with love and mercy: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (meaning the design of the Father in their salvation). But he did not say to those on his left hand: "Depart from me, ye cursed, into everlasting fire, 'prepared for you from the foundation of the world;'" for it would not have harmonized with his love; but he said, in harmony with his justice: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." The reason assigned by Jesus (John v. 40) is:—"And ye will not come unto me, that ye may have life." So that the lost will have to testify, at the last general judgment, after the Millennium, that their perdition is owing to their own fault, to the Praise and Glory of God.

The number "33" being 3 times 11, "3" may also remind us of "Moses," the "Psalms," and the "Prophets" of the Old Testament; whilst "27"—the Cube of 3—reminds us of the 27

books of the New Testament. The Mystic Number 11 may allude to the eleven Apostles, who had witnessed, not only Jesus' Ministry, from his baptism by John, as Judas did, but also his passion, death, resurrection, and ascension, which Judas did not, having gone to his own place, as was foretold. Imperfect as these remarks are concerning the number of years intervening between Jonah's three days in the fish, and Jesus' three days in the grave, they shew us important facts contained in them, and doctrines of the greatest value, concealed as the kernels in their shells, with sufficient vitality to corroborate and vindicate both the facts and doctrines of the Scriptures, which are now-a-days either contradicted, falsified, or altogether denied. They also contribute to rivet facts, events, and points of doctrine in the mind of the young, by assisting memory. (See Table IX. 67.)—"Fellow Students of Prophecy," be induced to examine the Mystic Periods prayerfully, accurately, and microscopically! Ponder them in your hearts!

To resume: From "A.D. 29," the year of the resurrection of Christ, "the first-fruit,"—the corn of wheat which remained alone till it died—to "A.D. 1865," when the first-fruits unto "God and the Lamb"—"the 144,000 sealed ones,"—the antitype of the sheaf of the first-fruits—at the beginning of the harvest season—will probably be saved from the great antichristian tribulation or harvest of "1260 literal days"—there will be "1836 years," or "3 times the cycle 612," during which the Holy Ghost has been at work for the sanctification of God's people from among both Jews and Gentiles; striving with men for their salvation to the end of Gentile supremacy, when the four great Gentile Monarchies shall meet with their judgment and utter destruction. So the whole Period, from "B.C. 862 years" to "A.D. 1865," will be "2727 years, or 101 times 27 years, or 101 times the cube of 3."

43. Daniel in the lions' den, the stone of which being sealed with the signets of the king and his lords, his name—"The strength of God"—and his deliverance from the lions and his enemies, are also a remarkable type and sign of the Lord Jesus in the grave; his victory over Satan and the powers of darkness;

and his name is—"Christ, the power of God and the wisdom of God." The mystic Numbers and Periods connected with the signs of Jonah and Daniel (as its complements), have the same elements in their construction, and fit admirably to the commonly received scriptural dates: the whole is essentially compleutive and corroborative of the stupendous event which brought about our Salvation.

We begin "B.C. 538," when the Persian nobles, envious of Daniel's well-deserved power, authority, and prosperity, craftily succeeded so to conspire against him in a scheme which would have caused the death of this great and good man, had not God miraculously interposed on his behalf, and confounded his enemies, who were all destroyed in the den from which he had been delivered. We refer the reader to the particulars stated (Dan. vi.), and to the decree which Darius made over all his kingdom, in which he proclaimed the God of Daniel to be the living God, whose kingdom should endure to the end. Therefore, if we count from "B.C. 538" to "A.D. 29," when the Lord Jesus died; was put for three days in the grave, the stone of which was sealed and watched by civil authority; and by his resurrection triumphed over Satan, the grave, and death, and opened the gates of heaven to all believers; we shall have "567 years," or 7 times 81, or 21 times 27, or 21 times the cube of 3."

Again, from "A.D. 29 to 1865" [the thrilling epoch alluded to in the preceding analogy, when the dead saints shall rise, and the sealed living saints be taken to a place of safety, then the great tribulation of the living saints will follow to the year 1865; the risen saints and the sealed living will be with the Lord in the great conflict (at the end of "1260 literal days") against Satan the Beast and false prophet], there will be a chasm of "1836, or 3 times 612 years," or 68 times 27 (the cube of 3.) So that the full Period, beginning at Daniel being in the lions' den to 1865, there will be "2403 years," or 89 times the cube of 3, or 3 times the square of the cube of 3=2187, added to the cube of 6=216 (Table IV., No. 27), and from B.C. 538 to A.D. 1863, there will be 49 times 49, or 2401 years.

From "B.C. 862 to 538," there were "324 or 12 times 27," a complement which presents 12 as the number of the twelve witnesses or Apostles who had been with the Lord from his baptism to his ascension. (See Table IV., No. 28.)

44. * Taking the three last figures 862 of our first landmark once more, beginning in "A.D. 862," we find that it was the epoch when Rurik founded the Duchy of Novogorod, which was the origin of the Russian Empire; from which, if we count to "A.D. 1862," we shall have "1000 years, or 10 times 10 times 10, or the cube of 10," bringing us thus to the 70th week of Daniel, when this great monarchy will probably be gathering for the judgment of the great day of God Almighty, and be overturned among the 70 Gentile nations, after the Roman monarchy shall have come to its end, and the tribes of Israel restored into their land (Table IV., No. 29), A.D. 862, or A.M. 5000 Altered Account—the Sixth Millennium.

Byzantium, or Constantinople, was founded by the Greeks (an Athenian colony) "B.C. 658 :" counting from that event "3½ Times," or "1260 years," it will bring to "A.D. 602," the year when

* *Note 7.—The Sacrifice of Isaac, being a type akin to the two preceding signs, and strongly corroborative, we insert it here. Isaac was "the child of promise," and also the "child of faith," as his parents might be considered as dead, Sarah being ninety years old, and Abraham 100. He was also a remarkable type of Christ; for, at the occurrence of this great event, he was grown up, and twenty-four years old, yet he submitted without murmuring and opposition to be bound and laid on the altar, upon the wood which he had himself carried on Mount Moriah, as his divine descendant did, "1900 years" after, bear the cross on which he died on Mount Calvary—the very spot where Isaac had been offered, and which he was three days to reach, being to every intent and purpose condemned to death as far as his father was concerned. If we begin the year "B.C. 1872, Common Account"—when Isaac's sacrifice and deliverance, typical of Christ's death and resurrection, which took place "A.D. 29," when Jesus Christ, the Son of the Blessed Virgin Mary, the Lord of Glory, the God-man, the great Isaac, the promised Seed of the Woman, who should bruise the serpent's head (Gen. iii. 15) by being made a sacrifice for the sins of the whole world—we shall obtain the Period of "1900 years," or "50 times 38 years of Misrule," the number "38" implying the fulness of all the sins of Adam and his posterity, which were laid upon the Lamb of God, viz.: Misrule in its crimson dye; whilst the number "50" implies the perfection of the Atonement made for Man in his fallen state. (See Table IV., No. 30.) It is clear that, by taking the Common Account, the difference 134 is blotted out by the Atonement of Christ.*

Phocas, the usurper of Constantinople and the Roman sceptre was murdered. Again, there were "1260 years," or "3½ Times," from "A.D. 602" to "A.D. 1862—our first landmark—when a successful revolution took place in modern Greece, which will lead to new complications between the Greeks and the Moslems, and accelerate the fall of both, probably through Russian and Gallic intrigues, about "A.D. 1866." So that from "B.C. 658 to A.D. 1862" there were "2520 years, or 7 Times of 360 years each." (Table VIII., No. 66.)

Russia's first expedition against Constantinople happened "A.D. 866 :" counting from that epoch "1000 years, or the cube of 10," it will bring to "A.D. 1866," when the overthrow of the Turkish Empire in Europe, through Russia, will probably lead to the extinction of Mohammedanism in general, about the midst of the 70th week of Daniel. (Table VIII., No. 60 and 66.)

By referring to the cycle 490 in the introduction, we shall find the interpretation of the 70 weeks of Daniel; there the two last figures "62," of the first landmark, 1862, will be a finger-post, pointing first to the "62 weeks," where the break takes place between the "7" and "62," or 69 weeks on one side, and the last or 70th week on the other side, commencing "A.D. 1862," and ending "A.D. 1869," the full landmark in this case pointing to the end of the break. (Table II., No. 4.)

45. The second principal figure of the landmark "1862" points to "A.D. 800," when the French emperor, Charlemagne, confirmed Pepin's grant of the Exarchate of Lombardy to the Pope, and was proclaimed Roman emperor; the number "800" being an octave, having its commencement in the reign of Augustus Cæsar, the first emperor of the sixth headship of the Roman monarchy, under which the "Eternal Word took flesh." As 800 is indicative of a complement to the sixth head in "the German line" of the Roman Cæsars, the former line having been broken off by the resignation of Romulus Augustulus, "A.D. 476," when an interruption or gap took place in the emperorship, amounting to "324 years," or "the square of 18," or "12 times the cube of 3;" during which the barbarians of the north, east, and south, and the

Saracens or Arabs, invaded the Empire, and planted "new States" in the Western part of it. It is remarkable that this gap is precisely of the same width as the time elapsed between Jonah's three days in the fish, and Daniel's abode in the sealed lions' den; during which time the captivities of the ten tribes, then of the two (Judah), and the passing of the kingdom or supremacy from the Jews to the Gentiles, under Nebuchadnezzar their typical head, came to pass, as may be seen by referring to (Table IV., No. 28); doubtless implying that the second miracle wrought at Babylon was a "complement" of the first, which happened in the Levant, and had its fulfilment at the Crucifixion. Therefore, as the mystic number "324, or 12 times the cube of 3," has been explained on the occasion of the first miracle, as representing the decree of the three Watchers or Holy Ones, respecting the double types of the death, burial, and resurrection of the Saviour; does not analogy show us, by the same mystic number "324," that the German line of Roman emperors is the complement of the primitive or Pagan line, and that the intervening gap was purposely made, to leave room for the Papal and Greek churches, and also for the Mohammedan and other delusions and superstitions to make their appearance, and have their withering sway, till they come to destruction, during the 70th week of Daniel, which has just commenced?

To return to our analogy.* From "A.D. 800 to 1800," when

* Note 8.—Does it not also afford a cogent argument, that the Sixth Head, or Roman Emperorship, did not end with the Roman Cæsars (A.D. 476), but with the German line (A.D. 1806), having been superseded in "1805" by the short-lived Seventh Head, the infidel military despotism, as constituted by Napoleon I., Emperor of the French? The sway of Napoleon I. having virtually ended "A.D. 1814," a gap of 34 years intervened to make room for the short rule of the two branches of the French Bourbon kings, from "A.D. 1814 to 1848." These kings having been successively removed, and exiled by the third and fourth revolutions, brought a Republic which paved the way for Napoleon III., after a short sway of four years, from 1848 to 1852; therefore, from 1814 to 1852 were "38 years of misrule!" The wound of the Seventh Head of the Roman monarchy was then healed by Napoleon III., heir-at-law of his uncle Napoleon I., restoring its complement called the Septimo-Octave Head, which solves the riddle of Rev. xvii., but will come to its end "A.D. 1869," when all the parts of the antitypical image will be shrivelled into dust and pass away, both politically and ecclesiastically,

the fourth Vial of wrath was poured on the western portion of the empire (Rev. xvi. 8, 9), about the time when General Bonaparte was made consul of the French Republic for ten years, there were between these two epochs a space of "1000 years, or 10 times 10 times 10, or the cube of 10"—the Number "1000," being the first principal figure of the landmark "1862." Four years after "A.D. 1800"—"1804"—The Consul having been created Emperor of the French, forced Francis I. of Austria, by a successful war in "1805," to resign the (sixth headship) Roman emperorship of the west in "1806," and became the infidel (short-lived) military despotic seventh head of the Roman monarchy; 1000 years representing the fulness of the Complement of the German Cæsars. (Table IV. No. 31.)

46. The two leading figures "18 (hundred)" of the first landmark, "1862," point to the year "A.D. 1800" as memorable at the opening of the nineteenth century, by General Bonaparte, being made First Consul of the French Republic for ten years,

to make room for the fifth monarchy—the Millennial Kingdom of Christ and his saints.

We may add, that as Jerusalem had two utter desolations corresponding to each other, the one "B.C. 588," by Nebuchadnezzar; the other, "A.D. 70," by the Romans, there was an intervening gap of 658 years between the two events. So the two falls of the Roman empire—Pagan and Christian—have a strong analogy; for the Pagan empire fell "A.D. 476," by the abdication of Romulus Augustulus, forced by Odoacer; and the Christian, "A.D. 1792," when Louis XVI. was deposed by his subjects, and lost his life on the scaffold in January, 1793, when Napoleon Bonaparte emigrated to France with his family; so there was an intervening gap of 1316, or two times 658 years, between the two events; therefore the figure 658 of the first gap is the half of the figure 1316 of the second gap.

There are also a mysterious similarity and harmony between the two emperors which relate to the duration of their sway; as the Seventh Head of the Roman monarchy (the infidel military despotism), during the Complement or Period of Judgment. Thus, from the rise of Napoleon I., "A.D. 1796," to his fall in "1814," were "18 years;" and from the rise of Napoleon III. in "1848" to "1866," (fall of the Gentile monarchies,) will be "18." Also from the accession of Napoleon III. to the empire (in December) "1851" to "1869," (his destruction,) will be "18 years." From A.D. "1793" to "1796," were 3 years' terrorism in the dominions of France; and from A.D. "1866" to "1869," there will also be "3 years'" terrorism, which (last) 3 years will amount to "1260" literal days of the rule of the dragon (Satan), the Beast (Napoleon III.), and the False Prophet (the Pope's successor), also the Great Tribulation of the Saints, &c.

even as the year "A.D. 800" was, at the opening of the ninth century, by the Frank Emperor, Charlemagne; and not less so by the Number 1800, being the Period between the Destruction of Jerusalem and its Temple, "A.D. 70," and the final desolations of the Jewish nation, "A.D. 1870," when this interesting people will turn to the Lord with their whole heart, and possess the great temporal and spiritual privileges promised to their patriarchs, Abraham, Isaac, and Jacob, through the Millennium. (See Table III. No. 24.)

Now, commencing "A.D. 1800," and counting to "A.D. 1820," when revolutions took place in Portugal, Spain, Naples, and especially Turkey; an Epoch from which, we believe, the sixth Vial of wrath (Rev. xvi. 12) may with propriety be dated; we shall have had "20 years or twice 10 years." Again, from "A.D. 1820 to 1860," noted for the great Italian Revolution, the rapid downfall of the Turkish Empire, with increasing debility; there will have been "40 years or 4 times 10 years." Once more, from "A.D. 1860 to 1870" will be "10 years," during which the waning of the Crescent, the stripping, spoliation, and burning, "symbolically considered," of the scarlet-clad Queen of the eternal City—the enormous and unprecedented warlike preparations spread all over the territory of the ancient Roman Monarchy, and its three predecessors, with their distant colonies, are fast progressing. During this time we think that the Jewish nation will grow more and more into notice, in the midst of the tribulations sent to purify her—the seventh Vial of wrath (of Rev. xvi. 17) shall be poured in the air, symbolizing the universality of the terrible judgment, in which good and evil angels shall take part above, in the air, and *kings* and nations below, upon earth;—the second and last Terrorism will bring on the great Tribulation upon God's people (both Jewish and Christian);—the long-expected catastrophe of the Metallic Image, or four great Gentile Monarchies, being broken in pieces, pass from Prophecy into History, and become the millennial kingdom of Messiah, or the fifth Monarchy; and the great Scourge or the Sway of the apostate Franco-Romano Septimo-Octave and short-lived Head and Dynasty, be swept

away for ever by the breath (word) of the Lord. These and other synchronical events will, as we think, bring us to our second landmark "1870," when the Extreme Napoleonian Period of 70 years shall be ended. Now, if we take "20 years to be one Time," "40 years will be two Times," and "10 years half-a-Time;" so that "70 years will be $3\frac{1}{2}$ Times" (See Table IV. No. 32), and we shall fall upon the eventful years "1820, 1860, and 1870," respectively. Again, if we take "10 years to be one Time," the "70 years will be 7 Times," which will fall upon the years "1810, 1820, 1830, 1840, 1850, 1860 and 1870," a series which brings four new dates of important events to our notice, as follows:—

The year "1810" was distinguished for having been the Meridian of Napoleon I, when he was united by marriage to the daughter of the last Roman Emperor; the transition from the sixth Roman Head to the seventh having taken place "A.D. 1806," when the Emperor Francis I. abdicated the title, which had come to him through more than 1000 years.

The year "1830" was famous by the third French Revolution, when the Monarchy passed from the elder Branch of the House of Bourbon, in the person of Charles X., to the younger or House of Orleans, in the person of Louis Philip, Duke of Orleans. Also by the Princes Louis Charles Napoleon, and his late and elder brother joining the throne-overthrowing Society of the Carbonari, into which they were initiated.

The year "1840" was the time when the body of the great Founder of the short-lived Dynasty was exhumed in St. Helena, and brought to Paris with great military pageant, and entombed at the "Invalides." Also when Prince Louis, his presumptive heir, made an unsuccessful attempt to get into supreme power, and was immured as a prisoner of State at the Château d'Ham, in Picardy.

The year "1850" was remarkable by the Prince President Louis Napoleon becoming the Protector of the Papal Seat, to serve his own plans; with an army which has continued its occupation to this day with increased number, strength, and

expenditure, which will probably continue to the end of his dominion.

47. In connection with the Mohammedan superstition and the two last figures "62" of the landmark "1862," we offer the following series of analogies. The great Patriarch of the Arabs and Mohammedans was "Ishmael," the carnal son of Abraham—the father of believers—and of Hagar—Sarah's Egyptian slave.—Ishmael was born "B.C. 1910 Common Account;" but having mocked when Isaac, Sarah's son, was weaned; Sarah told Abraham to send Hagar away with her son, for he should not be heir with her son Isaac, who was the spiritual son of Abraham, and the child by promise and grace, through faith. Abraham, in his grief, prayed earnestly to the Lord, who, approving Sarah's wish, told him to obey her voice, and gave Ishmael an earthly blessing, and promised to make a great nation of him, "for the sake of his father." The Lord repeated his promise to Hagar, in her wanderings and dangers on her way through the wilderness of Paran, and saved her son from death by a timely relief. When this separation took place, Ishmael was 18 years old; counting from his birth "B.C. 1910 to B.C. 670," when Psammeticus overcame his eleven fellow-kings, and reigned supreme over all Egypt, there were "1240 years or 20 times 62 years;" and from "670 to A.D. 570," the birth of Mohammed, the Arabian impostor, and the most renowned of Ishmael's descendants, we shall likewise count "1240 or 20 times 62 years;" and once more, from the year "A.D. 570 to 1810," when Napoleon I., the friend of the Arabs, Mohammedans and Turks, came to the meridian of his glory, and married the daughter of a long line of Cæsars, after having divorced his faithful wife Josephine, there were also "1240 or 20 times 62 years." To these three equal Periods we shall add as complement the interval of time between "1810 and 1872," which is "62;" when it is probable that the descendants of Ishmael, being converted to the true faith, will bring their riches and presents to the Lord's temple after the restoration and conversion of Israel, as it is written (Isa. lx. 6, 7), about that very time. Thus the whole Period from "B.C. 1910 to A.D. 1872,"

amounts to "3782," and comprehends a triple Period, each part of "1240 years or 20 times 62 years," and a complement of "62 years," the common multiple "62" being of the same value as the two lowest figures of the "first landmark 1862;" and also the complement of "38," the Number of Misrule, (See Table IV. No. 33.) The difference "134" to be cancelled by virtue of the Abrahamic Covenant.

48. A similar result, corroborative of the above, may be derived by another analogy, more intimately connected with Mohammed and the Napoleons, by means of the multiples of 7. This combination will be introduced in the Note below.* This Note draws us towards the following important analogy of the battle of Abraham with the four conquering kings; a subject which will afford another illustration of the $10\frac{1}{2}$ times. Then we hope to pass through a general field of prophecy, and make use of other Mystic Numbers as we are advancing; our object being to illustrate promiscuously both fulfilled and unfulfilled prophecy, by means of the Sacred Chronology, either altered or brought to the common system, as we have proposed. May the Lord's Spirit guide us by means of his word, and be a light to our feet, and a lantern to our paths!

* *Note 9.*—We shall begin in the year "B.C. 1911 Common Account," when Sarah, misunderstanding the literality of God's promise, thought it meant that she should have children through her bond-maid Hagar, and persuaded Abraham to take her for his wife, and in time she bore him a son. From that Epoch to "A.D. 609," when Mohammed, a descendant of Ishmael by Hagar, began to preach his superstitious and sensual religion, assuming the title of Apostle of God, there were "2520 years, or 7 times 360 years," answering to seven prophetic Times of 360 days of 1 year each. Counting again from 609 to the year "1869," when the last Prince of Rome—Napoleon III. (as we think)—will carry war in the Turkish Empire, but especially in Egypt and Syria, the ten kings of the Roman Confederacy with him, will come to his end together with his allies, and the Mahomedan imposture with them, there will be "1260 years, or $3\frac{1}{2}$ times 360 years." So that, from Abraham's carnal marriage with the Egyptian slave Hagar, "B.C. 1911 to A.D. 1869," the final judgment upon Mohammedanism, there will be "10 $\frac{1}{2}$ Times," which correspond to the 10 $\frac{1}{2}$ years' reign of Napoleon I., from "A.D. 1805 to 1815 $\frac{1}{2}$," and to 10 $\frac{1}{2}$ years of Napoleon III., from "A.D. 1852," when he became Emperor, to "A.D. 1862 $\frac{1}{2}$," the beginning of the 70th week of Daniel, when he will probably become king of Rome, and afterwards the secret Political Head of the Apostasy. (Table IV. No. 34.) The difference, 134, between the Common Account and Altered Account to be blotted out for Abraham's sake, through the covenant of Abram's Seed, which is Messiah.

The subject under examination will be found in Gen. xiv., where we read of four mighty confederate kings; the name of the first mentioned being the King of Shinar (Babylon), but the King of Elam (Persia) was at the head of the Confederates. These four kings warred against five kings of the valley of Sodom, and brought them under tribute during twelve years, and on the thirteenth they rebelled. On the fourteenth year the four confederates marched against them, and smote on their way all the nations verging upon Palestine, Arabia, and Egypt, and at last the five kings of the plain of Jordan, whom they conquered and spoiled of all they had. Among their captives was Lot, Abraham's nephew, with all his goods. When the Hebrew patriarch had been made acquainted with the misfortunes of his relative, he armed in haste his own servants; and being assisted by three brothers, his confederates, he overtook the conquering army, attacked them by night, put them to flight, and pursued them to the north of Canaan, and delivered Lot and all the people with him, and their goods. When the joyful but weary heroes were returning, "Melchizedek, king of Salem (Peace), and Priest of the most high God," met Abram, and refreshed him with bread and wine; he likewise blessed Abram in God's name, a sign that he was greater than Abram. And Abram gave him the tithes of all he had with him. This great event is a luminous type of the destruction of the four Gentile Monarchies, which have trampled upon God's ancient witnesses, during their long captivity, which we believe to be on the verge of its termination. Abram, their progenitor, typifies them; and Melchizedek, the mysterious King and Priest of the true God, typifies the Messiah, who at his second coming will meet, refresh, and bless his restored people when returning to their land; an act which he will perform as King and Priest of the earth; [we believe that this august personage was the Patriarch Shem, Abram's oldest living ancestor, and higher in honour than he was, both as King and Priest; but not named on purpose;] and, as such, will receive at their hand tithes of all.

Now, if we count from the year "B.C. 1913," when this ancient

event happened, to "A.D. 607," when Boniface III. was constituted first Universal Bishop by a decree of Phocas, and thus usurped the double title of Melchizedek— kingship and priesthood—we have "2520 years, or 7 times 360 years (seven Times)." Again, from "A.D. 607 to A.D. 1867," when we expect the last and great terrorism to have begun under the "last prince of Rome," an antitype of Balak, King of Moab and Midian, assisted by the "False Prophet" set up by him; even the Pope's successor, and infernal antitype of Balaam the Enchanter; we shall have "1260 years or 3½ times 360 years" ("3½ Times"). So the whole Period, from the Abrahamic battle to the final Antichristian Confederacy of the Roman Earth of the West, will be "3780 years," or 10½ times 360; or "10½ Times;" which correspond, as in Note 8, to the 10½ years' reign of Napoleon I. as emperor, and to the same number of years of Napoleon III., till he becomes King of Rome and the head of the great Apostasy (Table IV. No. 35): 134 years omitted for Abram's sake.*

* *Note 10.*—Other combinations of Names, Numbers, Types, &c., connected by analogy with the battle of the four kings overthrown by Abram, will, we hope, prove instructive and beneficial to the reader. "Enoch," whose name means "disciplined," because he always lived in a living sense of God's presence, had the honour to prophesy of the destruction of the world by the flood, and also of its great antitype (Jud. xiv. 15), the Second Advent of the Lord, for the judgment of the nations of the earth, saying—"The Lord cometh with 10,000 of his saints, the first-fruits of the resurrection, to execute judgment upon all that are ungodly," &c. At that time Enoch's eldest son was born, and was named by his pious father, under inspiration, "Methuselah," which means—"At his death it (the flood) shall be sent;" an event which was accomplished in the very year of the flood—a thrilling sign. This venerable patriarch, alluding to the earth being cursed, and requiring great toil and work of hand to make it yield a scanty produce, called his eldest son "Lamech," the meaning of which is "Poor, or made low." Lamech also showed his faith and hope by calling his eldest son "Noah," which means "Rest or Consolation"—a prophetic allusion to the renovation of the earth by a baptism of water. Lamech lived "777 years or 7 times 111 years," and died about five years before the deluge, the 111 years being in analogy with the six servitudes of Israel (See Table I. Per. III.) under the Judges, increased sevenfold; to shew the height of wickedness on the earth which brought on it the dreaded judgment by water, typical of its final destruction by fire (2 Per. III). Moreover, from the flood to the birth of "Moses" (meaning) "taken out of the water," were likewise "777 years, or 7 times 111 years," showing once more (Gen. viii. 21), as the Lord said, "that the imagination of man's heart is evil from his youth," though descended from Noah.

49. We shall now apply these remarks, including Note 10, to the ages between the Flood and our "Second landmark: A.D. 1870." Abraham's battle, and destruction of the four Gentile Kings and their armies, "B.C. 1913," being taken as our starting-point, we shall count to "A.D. April, 1808," the time when Napoleon III, the future and last Prince of the Roman monarchy was born, and shall find "3720 or 60 times 62 years;" and from "1808 to 1869," when his Fall, and that of the False Prophet in "Concordate" with him, together with the destruction of the ten apostate kings or states of the West, and their armies, may be expected, there will be 62 years (Table VII. No. 55), so that the whole Period, from "B.C. 1913 to A.D. 1869," will be "3782, or 61 times 62 years: 134 years omitted in virtue of the Covenant."

We should notice that from the Flood to "B.C. 1913," were "434 years or 7 times 62;" therefore, from the Deluge to the destruction of the fourth or Roman monarchy, will be a Period of "4216 or 68 times 62 years," equivalent to "the square of 62, more 6 times 62 years," the number "62" being the last two figures of the First landmark "1862," (Table VII. No. 56.) If the last Period were reckoned from the beginning of the Flood, "B.C. 2348 Common Account," to "A.D. 1870," it would be "4218 years," exactly "38 times 111 years," a significant manner to express the climax of the wickedness of mankind at the close and destruction of the Roman or Western Antichristian Confederacy, when we are told (Rev. xii., 12) that Satan will come in great wrath, knowing that his time—the last Terrorism will be short, viz., "3 full years or 1260 days." The last Period from the Flood being a combination of "38," the number of

the righteous, zealous, and faithful servant of God. So rapid was the spread of corruption and wickedness that, 100 years after the deluge, mankind rebelled against God, and built Babel, when the Lord interfered and forced them to disperse upon earth, by confounding their language, "B.C. 2247 Common Account," and soon relapsed into idolatry; so that "very few, even of the descendants of Shem, retained the worship of the true God." These 777 years pointed to Moses, the Jewish legislator, the greatest type of the God-man Deliverer, predicted by Enoch more than 3000 years before his First Advent, and more than 5000 before the Second.

Misrule—with “111,” emblematic of Idolatry, Blasphemy, and Servitude, under the three Persons constituting the Antichristian Trinity of Hades (in one mystic number), viz., the Dragon (Satan), the Beast (the last Prince of Rome), and False Prophet (antitype of Balaam the Enchanter).* (Table VII. No. 57.)

50. The slaughter of the kings, according to Usher, took place “343 years” before the birth of Moses; but as “343” is the cube of the perfect number 7, and a “cycle,” it points to the last times, even to the birth of Moses—“the King in Jeshurun,” as the great type of Messiah at his second coming.† Now, if we repeat the cycle 343 as many times as there were “Tribes” under the Law, and “Apostles” under the Gospel, we shall have “12 times 343 or 4116 years,” a Period which, if reckoned from “B.C. 2247 Common Account,” at the birth of Peleg (in Hebrew,

* We shall remark that the Sun is the centre of light and fire of our Solar System; around it the earth and many other planets, moons, and a great number of comets move; its diameter is “111 times that of the earth.” Who can tell the number and magnitude of the fiery revolutions and judgments it has brought, ages before that of Man, upon the earth and on the many stars of its system? Do we not read in 2 Peter iii., that “as the earth perished in Noah’s time, by a great overflow of water; so the heavens (air) and the earth which are now, are kept against the day of judgment and perdition of ungodly men, when the heavens shall pass away with a great noise, the elements melt with fervent heat, and the earth, and all the works that are therein, shall be burnt up,” &c. This event will find an incipient accomplishment when the wrath of the Lamb shall be visited upon the Western Antichrist, False Prophet, and the ten Kings of the earth, and their armies, possibly A.D. 1871 (as we have seen), at the beginning of the Millennium; but its awful antitype may probably happen at the second and last resurrection, when the Son, having performed his ministry, shall give up the kingdom to the Father, when all shall be one in all.

Can we not discover in the Number 111 another marked analogy between Nature and Revelation, shewing us that our earth will undergo a thorough and final purification of its elements by fervent heat, which will destroy its wicked inhabitants, and bring out the second and last resurrection and the general judgment, which will take place after the Son shall have overcome all his enemies, and his Father be admired and glorified in the person of the Son through all Eternity?

+ Moses’ Song (Deut. xxxii. 1 to 44) is a remarkable prophetic history of Israel, as we shall see from Peleg’s time to the judgment upon Antichrist, about “A.D. 1869.” In verses 7 and 8 of that song, we read that “when the Most High divided to the nations their inheritance; when he separated the sons of Adam, he set the bounds of the people according to the number (12) of the children of Israel.”

Division), when the earth was divided among the seventy sons and grandsons of Noah, and the confusion (Babel) of tongues took place, the antitype of which would be the confusion of all the religious Sects in the Mystic Babylon, or Rome, or Christendom, and the restitution of one language, that of Canaan—either in a literal or symbolical sense. The judgment of the seventy nations, but especially those which belong to the four great Gentile monarchies, whose doom is to be shattered and broken in pieces (like Daniel's Image), both "politically and ecclesiastically," before the establishment of the Millennial Kingdom of Christ, "which is not to be shakened," may take place. If we reckon the Period from Peleg's birth, it will bring us to "A.D. 1869" for its termination, even our "Second landmark" (See Table V. No. 36, and its Note), "134" to be blotted out because of the Abrahamic Covenant.*

As the long Gentile Period of 4116 years is equivalent to 12 times 49 times 7, or to 7 times 588, or "Time (1), Times (2), and $\frac{1}{2}$ Time ($\frac{1}{2}$), or $3\frac{1}{2}$ Times," equal to "2 times 588, and 4 times 588 and 1 time 588, or 7 times 588," it is worth noticing that the number "B.C. 588 Common Account," is the date common to the destruction of Jerusalem and its Temple, followed by the captivity of its people; the Epoch when the dominion passed from the Jews to the Gentiles under Nebuchadnezzar, the typical head of the four great Gentile monarchies. Let us therefore start from "B.C. 588 Common Account," and counting "70 years," we shall come to the year "B.C. 518," when the Samaritans and their associates attempted to hinder the

* [Having now a key to open the Apocalyptic Mystery of the twelve emblematic sealed tribes of Israel (Rev. vii. 3, 9) of 12,000 each, in all 144,000; the same company introduced (Rev. xiv. 1, 6), the redeemed from among men being the first-fruits unto God and unto the Lamb—those who shall be saved from the great Tribulation; we find that each lot of 12,000 is 35 times 343, minus 5, and 12 lots of 12,000, or 144,000 are 12 times 35 times 343, minus 60, or 144,000 are 60 times 7 times 343, minus 60, or 144,000, are 60 times the square of 49, minus 60, but (35 times the Babylonian Period 4116 or 144,060, is greater than 144,000 by 60) therefore, 144,000 are 35 times 4116, minus 60, and we conclude that 60 squares of 49, minus 60, are identical to 35 times 4116, minus 60.]

building of the Temple, but were made to desist in their opposition by a decree from Darius. The half of these 70 years is "35," and leads us to the year "B.C. 553," when the vision of the Ram and He-goat (the emblems of the Persian and Grecian monarchies) took place. From "B.C. 518" to "A.D. 637," when the second Caliph Omar conquered Jerusalem, were "1155 years, or 33 times 35, or 165 times 7 years;" therefore, from the destruction of Jerusalem by Nebuchadnezzar, to its conquest by the Mohammedan desolator Omar, were "1225 years or the square of 35," or "175 times 7, or $3\frac{1}{2}$ Times of 350 years each."

Again, from "A.D. 637 to 1792," when Louis XVI. of France was made a state-prisoner by his subjects, were "1155 years," which correspond to the same number before the conquest of Jerusalem by Omar; and from "A.D. 1792 to 1862," when the end of Judah's captivity may be expected, though the two tribes will still abide in unbelief, having the veil upon their hearts. The half of these 70 years is 35, and leads us to "A.D. 1827," when the Turkish naval power was destroyed at Navarino. Therefore, from the conquest of Jerusalem by Omar to the re-occupation of Judah, will be "1225 years," as stated above. (See Table V. No. 37.)

By careful attention, we shall see that the Period from "B.C. 588 to A.D. 1862," is a multiple of the perfect Number 7, and is double, and each Half-period is "1225 years," the whole or full Period being "2450 years," equal to "5 times the cycle 490 years," or "twice the square of 35," or "350 times 7," or "7 Times of 350 years each." In the first half is a "Morning of 70 years," and a "Dawn of 35," and in the second Half-period is "an Evening of 70 years," and a "Setting of 35."

51. It is worthy of remark, that if we count from "B.C. 1078," when Saul disobeyed the Lord a second time, on the subject of Amalek and their king Agag, to the destruction of Jerusalem by Nebuchadnezzar, "B.C. 588," we shall find "490 years (cycle), or 70 times 7, or 70 Sabbatical years of broken Sabbaths. So that from "B.C. 1078 to A.D. 1862," there were "2940 years, or 6 times 490 years (cycle)!"

Now, from "A.D. 1862 to 1869, there is an interval of 7 years." These last seven years begin A.D. 1862, when the restoration of Judah may be expected, according to our "First landmark," and will be at an end by 1870, our "Second landmark;" when the conversion of their remnant, and restoration of Israel (ten tribes) at the Lord's Epiphany, will be manifested. These seven years we believe to be the 70th or last week of Daniel, during which the last prince of Rome will assume the title of king either openly or craftily; his power will increase wondrously, even to an alliance with ten kings or states of the fourth (or last) Roman Monarchy, which will owe him its formation, and in return will give him their power and strength. A mighty apostasy will thus be formed in the west, antagonistic to the Lamb and reign of Messiah—the King of kings and the Lord of lords—who will then be seated on his judicial throne in the heavens—the air—accompanied by his called, chosen, and faithful risen saints, whom they will blasphemously oppose and wage war with, to their destruction at the end of the week. God, in his wonderful providence, will have this apostate king and ten allies to agree, so as to bring condign judgment upon the papacy, "the usurped and mimic Melchizedek Priesthood," which will be swept away to make place for the true Melchizedek King and Priest, who will reign on earth as he already reigns in heaven.

At the Fall of the Papacy, the Apostate Roman Prince will then make a concordat with another apostate, called (in Rev. xix. 20) the False Prophet; (in Rev. xiii. 11) the two-horned Beast, lamb-like in his appearance, but dragon-like in his speech. He is called the Beast of the Earth, and time will soon reveal him. These two, we are told, being energized by Satan in great wrath, will bring a fearful persecution against the saints—the Harvest of the Earth—the great Multitude of Palm-bearers—the Militant Church on Earth, &c.—during the space of "1260 literal days, or $3\frac{1}{2}$ years," which number, being reckoned from the year "1865 $\frac{1}{2}$ "—the half of the week beginning in 1862"—will end in "1869," when the whole apostasy, including the two Infernal Leaders (instigated by Satan), and the ten

kings and their armies, will be destroyed in the plain of Esdraelon (possibly), the charnel-field of the desolators of God's ancient people and their land, by King Messiah, who will then be manifested as the great Avenger of Israel; even as he was before in the Exodus from Egypt, when he was magnified at the destruction of Pharaoh and the Egyptian army in the Red Sea.

In the face of the awful events which have been exposed to our view in various striking combinations, how is it that an almost general opinion prevails among "Christians and mankind in general," that we are come to times when fraternity, liberty, and equality are bringing Millennial Light and Glory, which will increase daily till they have reached their meridian splendour? Is it not because the Prince of this world—the King of the powers of the air—has blinded their (spiritual) eyes, and sent them a strong delusion that they may believe a lie?

"*Promiscuous Analogies and Prophecies*," calculated to corroborate our applications of the various cycles, Number of Misrule, the two Jewish landmarks, and prophetic Numbers in general.

52. In Isa. xliv. and xlv. Cyrus the Persian was called by name as God's servant, to deliver his people from the Babylonian captivity, "174 years" before that event took place. He was a marked type of Messiah, as Belshazzar—his adversary—was of the last Roman Prince. If we reckon from "B.C. 538," when Cyrus fulfilled this prophecy by taking Babylon strategically, as it had been foretold, and the "last king of Babylon was slain," to "A.D. 1862," when the second advent of the Lord—the promised Messiah—is to be expected, and the Franco-Roman Prince will assume the title of king of Rome—the modern Babylon (ecclesiastically, the confusion of sects in Modern Christendom)—and with the ten kings—his allies—make war with the Lamb (Christ), and come to condign punishment seven years after "A.D. 1869," there will be a Period of "2400 years." This number presents three valuable combinations at least, which can be easily traced by the first elements of scientific arithmetic or algebra. (See Table V. No. 38.)

1st Combination.—"2400" is equivalent to "100 times 24,"

the first factor 100 is equal to the "sum of 62 and 38;" the second factor 24, to the "difference of (the same numbers) 62 and 38;" therefore 100 times 24 is equal to the product of the sum and difference of 62 and 38, or to the "difference of their squares:" now the "square of 62 is 3844," and the "square of 38 is 1444;" therefore their difference will be "2400." In this mode of reckoning, the factor 100 is decomposed into two parts, the "first 62" pointing to the "first landmark 1862," by way of an abbreviation (common now-a-days), and the second part "38" to the number of Misrule, the complement of 62.

2nd Combination.—2400 is also equivalent to "48 times 50;" the second factor 50 is equal to the "sum of 49 and 1;" the first factor 48, to the "difference of 49 and 1;" therefore 48 times 50 is equal to the product of the sum and difference of 49 and 1, or to the "difference of their squares." Now, the squares of 49 and 1 are respectively "2401 and 1," and their difference will be "2400."—Here the factor 50 points to a jubilee of 50 years (it is strictly Jewish, and points to the fortunes of Israel), and its parts 49 and 1, point respectively—the first 49 to the "49 years' Alienation," and the second 1, to "1 year of Restitution" of an Israelitish property,—that property being permitted by the Mosaic law to be alienated by the Jewish proprietor for "49 years," but to be restored to him entire, together with his whole family, on the "50th" year. We refer to (Levit. xxv. 8—14) an interpretation of a Mystic Number which throws much weight, beauty, and spirituality, upon the subject of our consideration. Reckoning, therefore, from the conquest of Babylon by Cyrus "B.C. 538," the number (49 times 48 years' alienation) 2352 years, it will bring to "A.D. 1814," the year when Napoleon I. fell, and was obliged reluctantly "to restitution" the countries he had possessed. Again from 1814, counting once more 48 years, it brings to "A.D. 1862," when the restitution of Judah will begin.

3rd Combination.—Referring to Dan. viii. 13, 14, we notice that the sanctuary, or Jerusalem, was to be trodden under foot 2300 days (evening morning, in Hebrew), then should the sanctuary be cleansed by the removal of the desolator. This desolator was

ecclesiastical, and symbolized by a little horn, which was to come out of one of the horns of the symbolical he-goat or Grecian Monarchy, and to wax wondrously (by the sword) towards the South, East, and Holy Land; dispossessing Christian kings and the clergy under its dominion; he should also cast down the truth, the gospel of the grace of God, to the ground, and prosper.

It is plain, from the interpretation of the man Gabriel, that this Desolator was the impostor and pseudo-prophet Mohammed the Arabian, who sprung out of the Grecian monarchy, whose second successor, the redoubtable Caliph Omar, the Sword of God, conquered Jerusalem "A.D. 637;" the Christian patriarch Sophronius having to bow before him, and deliver the keys of the Holy City, uttering these words (quoted by Gibbon): "Now is the abomination of desolation in the Holy Place." It is a fact of history, that, in spite of the Crusades, this desolation and trampling of Jerusalem has continued to this day.

As the Period of 2300 days (that of our English version) is not general, seven manuscripts having been found in the East which render "2400 days," corroborated by the famous Vatican copy; we have no hesitation to use this, the longer period, as one of the interpretations connected with the cleansing of God's Sanctuary; a date consistent with the authorities already quoted. Counting, therefore, 2400 years from the conquest of Babylon by Cyrus "B.C. 538," when Judah was partially restored, and encouraged by a royal decree to rebuild the Temple and Jerusalem, it will bring us to "A.D. 1862," when the Empire of the Crescent will be obliged to restore Palestine to Judah—the rightful owner—probably through the interference of the king of Rome, seconded by Britain and other Christian states, though the Jews will still remain unconverted, and deceived by a false Messiah, who will bring great persecutions upon them. They will, however, have laws of their own, as we have said elsewhere (see the first landmark), and their land and sanctuary shall be cleansed from the pollutions of the Crescent, which will have lasted from "A.D. 637 to 1862," viz., "1225 years," the square of 35; and "1225 years" after the fall of Jerusalem, "B.C. 588 or 587." This event

will cause a great movement among the dry bones of the house of Israel, and a symptom, not to be easily mistaken, of their fast approach to a complete restoration and conversion in the promised land, according to its broad Millennial boundaries (Ezek. xlviii.), when Messiah shall reign over them through his Vicegerent—a son of David. This happy event is, therefore, aptly expressed by 5 times (the Mystic Cycle) 480; the third combination of the Period, 2400 years, bringing us to the commencement of the cleansing of the Sanctuary, to be accomplished by the overthrow of Antichrist—the last king of Rome—“A.D. 1869,” and the return of Israel “A.D. 1870.”

53. We should remember here particularly, that though events may not seem to happen according to the dates of their interpretations, it is no proof of a failure; as history frequently displays crafty plans, plots, and intrigues, which have been concocted in the secret closet, and matured in the council-board, months before coming to light. Besides this, Prophecies and Numbers are frequently followed by pauses, as the seven days which preceded the deluge; and the looking towards the sea seven times by Elijah’s servant, before the rainy cloud was seen. We believe that the prophetic dates of the Holy Scriptures follow nature, by pointing to the origin or conception of an event, not when it comes to light or birth; if we be correct, the fulfilment of the date will be the precursor of the event, and not the converse.

54. In the second combination, the Jubilean Period having been brought to our notice, we shall apply it once more to the Period 2450, connected with the desolations of Jerusalem; it began at the second captivity of Judah, “B.C. 588.” If we reckon from that important epoch to “A.D. 1813,” when Napoleon I. fled from Russia, after losing a gallant army of 400,000 men in that memorable campaign, we shall have “2401 years, or 49 times 49, the square of 49”—49 representing the termination of the years of alienation, and the commencement of the “fiftieth, or Jubilean year of restitution;” for Napoleon I. had to restore the countries he had conquered to their original owners. Again,

from "A.D. 1813 to A.D. 1862," when the 70th week of Daniel will begin, and when Napoleon III. (represented in Rev. xix. 17 by an angel standing in the sun, crying with a loud voice, &c.) will gather the kings and armies of the four great Monarchies for the judgment of the seventy nations of the earth, and the whole world, for the great day of God Almighty, we shall have "49 years, or 7 times 7, or the square of 7 years"—49 representing the year of restitution, to end in the last week of Daniel, to begin "A.D. 1862,"—our First landmark,—to end "A.D. 1869,"—our Second landmark; 1862 being the time when Judah will probably be restored to their land, though unconverted. (Table V. No. 39.)

55. The following analogy is drawn from Daniel iii., and is connected with the Mystic Number 2450; it treats of an act of pride, which led to gross idolatry. It was brought about by Nebuchadnezzar, the head of the four Gentile Monarchies; the object of which, as we are inclined to believe, was an imitation of the Metallic Image spoken of in the preceding chapters. The Babylonian conqueror was then unconverted; the image was made of gold, and was probably a likeness of himself; it was exhibited to the nations to be worshipped, as an intimation that the Chaldean Monarchy was to last for ever in its great prosperity, under the present monarch; and he proudly commanded that the work of his own hands should be worshipped as God by all his subjects, under penalty of death to the refractory. His wrath fell upon three Jewish youths of royal blood, spoken of in Dan. i., who respectfully but firmly refused to yield their body, and were cast alive into a furnace heated sevenfold, from which they were miraculously delivered; the proud monarch being led to bless the God of Israel above all other gods, and to make a decree to give glory to him. Then he promoted the faithful youths in the province of Babylon.

The event recorded took place "B.C. 580," and has been already alluded to (Table III. No. 18) in connexion with the cycle 612. Counting from this date "1225 years, or 35 times 35, or square of 35 years," it will bring to "A.D. 645," the last year of Caliph

Omar, called by the Moslems the Sword of God, because he slew those who refused submission to his god and prophet. Again, from 645 to "1870," we shall have "1225 years," as above. The year 1870—"the Second landmark"—will prove to be the probable termination of the 42 months, or the 1260 literal days, the latter half of the 70th week of Daniel, during which the image of the Franco-Roman Prince will have been set up for worship; and those who will have refused to adore him and it, shall not be allowed to buy and sell, and have to undergo a fierce persecution from the State and False Prophet, and be killed. This Satanic Period—the last three years' Terrorism—will end by the fall of the Concordat—the Franco-Roman Prince and False Prophet—and will possibly be soon followed by Gog's invasion of Palestine, headed by a Russian prince of imperial blood. The whole Period from "B.C. 580 to A.D. 1870," is "2450;" it is divided into 2 equal Half-periods, each being a square of 35 years—a Mystic Number—the bisecting point or centre being the last year of the Mohammedan Caliph Omar, who propagated Islamism with his sword; and its end, the fall of a man, the great antitype of Nebuchadnezzar, who will be worshipped, under penalty of death and unrelenting persecutions (See Table V. No. 40) for the disobedient.

56. Table V. No. 41, brings to our view events of great importance, at the morning of the period, in harmony with others at the ending or evening of the period; in connexion with leading events of the Napoleonian Dynasty, at our very door, linked together by symmetrically arranged dates. Table V. No. 42, presents us an enlargement, from the Period 2450, to the Period "2520, or 7 Times of 360 years" each. Josiah, who was prophesied by name, by a prophet sent from Judah, to reprove Jeroboam, and was subsequently slain by a lion for his disobedience to the Lord, about the year "B.C. 974," at the dedication of the idolatrous altar erected to the worship of the golden calf at Bethel. This event took place "324 years" before the birth of Josiah, who was the last king of the Jews, and a type of Messiah.

The birth of Josiah, whose name was "the Lord burns," was a great and zealous destroyer of idolatry in Judah and Israel, and therefore an apt type of the manifestation of Messiah, who will, in his burning wrath, put an end to the blasphemous, idolatrous imposture of the last prince of the fourth Monarchy, who will assume the Messiahship, and bring destruction upon this great apostate and all his adherents, at the close of the 70th week of Daniel. Also the imposture of Mohammed, who in "A.D. 609" pretended his call to be the Divine Apostleship, is a fit centre of the Period, which will probably terminate by a destruction of his sensual, soul-destroying system, "1260 years" from its beginning, or "3½ times of 360 years each." We must notice, also that the Complemental Number, "324 years alluded to as a gap of 12 times 27 years," between the time when the zealous Jewish Reformer and King was introduced by name, and that of his birth, is identical to the gap of Table IV. No. 28, between the swallowing of Jonah by the fish, and the closing of the lions' den upon Daniel; and also to another gap of 324, between the year "A.D. 476," when the first line of the Roman Caesars came to an end under Romulus Augustulus, and the year "A.D. 800," when the second line of the Roman German Emperors began in the person of Charlemagne, each of these three gaps being followed by a Complement in History. The beautiful symmetry of the Numbers of these Periods cannot fail to strike a Student of Prophecy.

57. The next Period of 2888 years will bring us to the fulfilment of the times of the Gentiles. It is written in 2 Sam. xv. 7, of an event having taken place "40 years" before Absalom's rebellion. Dark as the passage is said to be, as to the time and event alluded to by the Holy Spirit, we firmly believe that it was the consecration of David, related at full length in 1 Sam. xvi., and his victory over Goliath subsequent to it. This event happened "B.C. 1063," and is wondrously typical of Messiah, the Lord—God's anointed King;—in the person of David—God's Anointed; the Giant also is typical of the last King of Rome—the Septimo-Octave head of the fourth Gentile monarchy.—Therefore, if we

count 40 years from that event, it will bring to "B.C. 1023," when Absalom (in Hebrew, "father of peace"), David's favourite son, hypocritically rebelled against his father, assisted by the traitor Ahithophel (in Hebrew, "brother of ruin or folly"), whose counsels were so wise that he was considered by the people as the Oracle of God. If we reckon from "B.C. 1023" to "A.D. 1865," which we have found to be the midst of Daniel's 70th week, when the last king of Rome—the Septimo-Octave Head typified by the hypocritical Absalom, being assisted by the two-horned Beast of the earth (of Rev. xiii.)—the False Prophet (of Rev. xix.) typified by Ahithophel (his "brother of ruin and folly"), will both rebel and fight against the Lamb [and be overcome, together with their allies, at the end of Daniel's last week, "A.D. 1869," bringing us to our Second landmark]; we shall find a Period of "2888 years or twice 1444, or twice the square of 38," another Climax of Misrule; when the multitude of palm-bearers, the harvest of the earth, the Elect, shall be delivered into the hands of the apostate confederacy, which will persecute them into the baptism of death for the sake of the Lord Jesus, whose imitators they will be even to the end of the Great Terrorism, when the persecutors and their leaders shall come to destruction at the end of the last week in 1869. The Period of 2888 years corresponds also to the first portion of the Period (Table III No. 19) of the same duration, intervening from the consecration of Saul, "B.C. 1096 to A.D. 1793;" when the first French Revolution, followed by the first three year-days' terrorism, took place, out of which the Napoleonian Dynasty emerged, as it will be immersed into the last terrorism "A.D. 1865." (Table VI. No. 43.)

58. At the close of the explanation of Table I. in connexion with the all-important year "A.D. 1865," and Table II. No. 4, the vision of the 70 weeks of Daniel was introduced and explained. The vision is recorded in Dan. ix., and was revealed to the Prophet in the year of Darius the Mede, as he was searching diligently the sacred books, but especially Jeremiah's xxv., with prayer and fasting, on the subject of the "70 years'" captivity in Babylon. It is clear, by referring to the 12th and following

verses of that chapter, that the Spirit in Jeremiah understood by the 70 years, a Period far greater than the 70 literal years' captivity in the Chaldean City, which was only a type of the great desolations of God's ancient people under the four great Gentile monarchies, but especially the fourth—Rome, the Modern Babylon. Jeremiah shews us in the 15th and following verses, under the type of a cup of wine, the judgments which should irrevocably fall upon the Gentile Nations, at the Second Advent of the Lord, the same alluded to (in Table V. 36), which we have proved will take place "A.D. 1869." The mysterious King Sheshach, alluded to Jer. li. 41, was an idol of the Babylonians, typifying the last Prince or King of Modern Babylon, the Septimo-Octave Head of the Roman Beast or monarchy, which will be worshipped and his image during the 1260 literal days, to end in "A.D. 1869" at Armageddon, in the plains of Esdrælon and the mountains of Judea.

59. Daniel was led, by the man Gabriel, to understand Jeremiah's seventy years' captivity in a similar way to the above; only introducing the First Advent of the promised Messiah, the true Prince or King of the Jews, to make an end of sin by the willing sacrifice of himself, and the destruction of Jerusalem by the Romans, who were the people of the prince who should come in the day of the Lord; that antagonistic prince to be the Septimo-Octave Head, or last King of Rome, alluded to in the twenty-seventh verse of Dan. ix., and purposely isolated to represent his 70th week, to begin in 1862 and end in 1869. (We shall take the liberty to go over again the 70 weeks, already explained, but with additional facts.)

We read in Dan. ix. 25, that "from the commandment to restore and to build Jerusalem," an epoch which was subsequent to Cyrus' and Darius' decrees, which referred chiefly to the rebuilding of the Temple, unto the Messiah—the promised Prince of the Jews—when he began his ministry, six months after having been introduced by John the Baptist, "A.D. 26," there should be "7 weeks and 62 weeks, or 69 weeks of years, or 483 years." If we reckon from the important epoch "A.D. 26," when Caiaphas

was made High Priest, and Pontius Pilate Roman governor of Judea, it will bring to "B.C. 457," which refers us to (Ezra vii. 11, 27) the seventh year of Artaxerxes Longimanus, the Ahasuerus of Esther, where the commandment or king's decree is fully detailed. The time of the crucifixion of Messiah, and that of the destruction of Jerusalem and its Sanctuary, are not given; nor is the name of their prince, who could certainly not have been Titus, for that prince did all in his power to save the Temple, and to extinguish the flames, when set on fire by the exasperated soldiers. The prince spoken of by the man Gabriel could be no one else than the great desolator, spoken of in the separate or 70th week of (Dan. ix. 27), or the fierce oppressor, alluded to in Jer. xxv. 38, the same who, in the midst of the week, about "A.D. 1865 to 1866," shall cause the sacrifice and oblation to cease. As we expect a partial restoration of Judah to Palestine in 1862, under laws of their own, it is probable that they will, of their own accord, build a temple at Jerusalem, where the morning and evening oblations, consisting of a lamb each, shall be offered daily, and in addition a bloody sacrifice on the Sabbath-day between the two oblations, according to the Mosaic Ritual. This service will probably last during a part of the first half-week, or 1260 literal days, without interruption; then the Roman prince will blasphemously assume the Messiahship, and will insist through the False Prophet—his associate in the Concordat—upon the Jews laying aside their typical observance, and worshipping him as the antitype; a decree which, when disobeyed, will be visited with terrible persecutions and death. This great tribulation, as we think, will also fall upon Christians who, having also "spiritual" oblations in their morning and evening services, and a "spiritual" sacrifice in the celebration of the Eucharist, to show forth the Lord's death till he come, would be required to give up their holy services, and worship the Beast and his Image, and receive the mark of his name. These Christians will be the "palm-bearing multitude clothed in white" of Rev. vii. 9, "the disobedient" of Rev. xiii. 15, and the "harvest" of Rev. xiv. 15. (Table II. No. 4.)

60. It is worth noticing that the two last figures, "62" of the First landmark 1862, point to the "62 weeks" of Daniel's prophecy as the break between the "69 weeks and the 70th," and that the full number "1862" is the end of the break, and also the 1st year of the 70th week, which is to end "A.D. 1870"—the Second landmark: the Table II. No. 4 will assist the subject greatly. As the Second Advent will take place, so we think, under the Rule of the Franco-Roman, or Septimo-Octave Head, we call the 70th week (7 years) between the Two landmarks "the Day of the Lord." So from "B.C. 457 to A.D. 26," to which is added the Complement or Judgment of Nations—Second Advent—Day of the Lord—70th week of Daniel—of "7 years," we shall have "483 more 7 years." The break, gap, or bridge is of "1836 years, or 3 times (cycle) 612," or "68 times 27 years, or 68 times the cube of 3;" and, referring to Table IV. Nos. 26 & 27, we shall find that the Number 3 alludes to the Holy Triple Name, and its Cube to the Millennial Period; so that the "intervening break" proceeds from the finger of God; as analogical to the blending of the First and Second Advents in a concise verse, or short paragraph, frequently met with in both the New and Old Testaments.

61. The next analogy will throw much additional light on the subject of the 6th head of the Roman Beast, with seven heads and ten horns, and will satisfactorily prove that it lasted from Octavius Augustus to Francis I, last German-Roman Emperor, and also that the last line of Christian Emperors is a continuation of the first, even the Pagan Roman line.

Octavius was proclaimed Cæsar Augustus, "B.C. 27," and with him began the 6th Head (Emperorship) of the Roman Beast of Rev. xii, having the crowns upon its heads. Reckoning from this great event to "A.D. 476," when Romulus Augustulus, the last of his successors, resigned the throne, we shall find "503 years," comprehending the full duration of the Roman Pagan Cæsars. From 476 to "A.D. 800," when the Frank Charlemagne became Emperor of the West, and put the Pope in possession of Lombardy (Pepin's grant to the see of Rome), there was an

interval of "324 years, or 12 times 27, or 12 times the cube of 3, or the square of 18," a "gap" in the 6th Head, or Roman Emperorship, occupied by the inroads and devastations of the Northern Barbarians of the Middle Age, and their settlements in the Roman Empire. It was then that the seven heads and ten-horned Roman Beast was formed of ten independent kingdoms, and the power passed from its heads to its horns, under the usurped ecclesiastical authority of the Pope, having been constituted the Head of the Church, and assumed the blasphemous title of Vicar of Christ, or God on Earth. This state of the Roman Empire is described in Rev. xiii. as the Beast of the Sea, with seven heads and ten crowned horns, and represented the Roman Empire as emerging from the sea—an emblem of nations at war and in turmoil—but united partly under the German line of Emperors as "Head of the State," and of the Popes as "Head of the Church." Counting again from "A.D. 800 to 1806," when Francis I. of Austria abdicated the Roman Emperorship of the West, being compelled to this act by Napoleon I. having become the short-lived 7th Head—the Infidel Military Despotism—we shall have "1006 years, or twice 503 years," under the Roman Christian-German Emperors; the "duration of the Roman Christian-German Line of Cæsars" being exactly double "that of the Roman-Pagan Cæsars," and a sufficient proof of the oneness of the two lines under the 6th Head of the Roman Beast. (Table VI. No. 44.) It is remarkable that "from "B.C. 30," when the third or Grecian Monarchy was swallowed in the fourth or Roman Monarchy, to "A.D. 1806," when Francis I. of Austria abdicated the title of Roman Emperor, there were "1836 years, or 3 times (cycle) 612 years." (Table VI. No. 45.)

62. The fall of Zedekiah—last King of Judah—in connexion with the respective falls of the First Line of the Roman (Pagan) Cæsars, and of the Second Line of the Roman-German (Christian) Emperors, present valuable combinations. We begin "B.C. 588, Common Account," at the Fall of Jerusalem under Zedekiah, and reckon to "A.D. 476," to the resignation of the Emperorship by Romulus Augustulus—the last Cæsar of the First Line—and find

“1064, or 28 times 38 years of Misrule.” Then from “A.D. 476 to 1806,” at the resignation of the Roman Emperorship by Francis I of Austria—the last Emperor of the Second Line—and find “1330, or 35 times 38 years of Misrule;” a numerical proof that Misrule had increased from the judgment upon the Kings of Judah and Jerusalem, to the two consecutive Lines of the Roman Cæsars, even to the Fall of the “6th Head of the Roman Beast,” by the power of the 7th Head, which was the instrument of its destruction. It is worthy of notice that the interval between the two last Falls is “35 times 38,” the half of the perfect number “70 times 38 years of Misrule;” the whole Period from “B.C. 588 to A.D. 1806,” amounting to “2394 years, or 63 times 38, or 9 times 7 times 38 years of Misrule.” (Table VI. No. 49.)

63. The judgment and destruction of the four cities of the plain being an eminent type of that which we expect when the times of the Gentiles shall be fulfilled, we shall date our type from “B.C. 1897 Common Account,” one year before the birth of Isaac—the type of Messiah—the Seed to whom the world belongs, and count to “A.D. 1789,” the beginning of the first French Revolution; and we shall have “3686 years, or 97 times 38 years of Misrule.” Again, from 1789 to “1865,” which we have proved in many ways to be the fulfilment of the rule of the four great Gentile Monarchies, Sodom alluding particularly to the fourth—the Roman Monarchy—there will be “76 years, or 2 times 38 years of Misrule,” which bring us to the midst of Daniel’s 70th week—the time when Jacob’s sorrow will begin, but he shall be saved out of that furnace, purified seven-fold. So that, from “B.C. 1897 to A.D. 1865,” there will be a Period of “3762 or 99 times 38 years of Misrule,” when the wrath of the Lamb shall burn against the Apostasy like a fire which none can quench (Table VI. No. 46): 134 years are suppressed because of the Abrahamic Covenant.

64. The following remarkable combination of numbers, and an enlargement of the period of 3762 into that of “3766,” will take us to the close of the 70th week of Daniel. Our numbering shall

begin again "B.C. 1897," and terminate "A.D. 1869," which we have proved to be the termination of the "1260 literal days" of Rev. xiii. and the supper of the great God, to which the symbolical fowls are invited; the viands to be the flesh of kings, captains, mighty men, horses and their riders; the flesh of all, both "bond and free," small and great. The contending armies to be the Roman Beast, and the kings of the earth (his allies), which will give him their (power) armies and riches. The Angel (Messenger) standing in the emblematical Sun, proclaiming the invitation to the Supper, is, as we have hinted before, Napoleon III., the king of the fourth Monarchy, gathering the nations under his sway, to favour his ambitious, blasphemous attempt to personify the Messiah, and oppose him who is Lord of all, in the restoration of his ancient people to their land; the restitution of the earth under his sway and that of his risen saints, as kings and priests, to be effected after the destruction of the great Apostasy, the supreme Head of which will be Satan in great wrath energizing his infernal agents, viz., the "Beast" (supreme Head of the State) and the "false Prophet" (the antitypical Balaam—the Enchanter); who will work miracles before the king, and deceive them who will have received the mark of the Beast, and those who will have worshipped his image—the head of the spiritual and ecclesiastical power, vested probably upon him by a Concordat (Rev. xiii. and xix. 11).—These two great Apostates will, like their prototypes, Dathan and Abiram, be cast alive into the burning lake, which may be symbolical of God's burning wrath; or literal, by perishing in the earthquake (Zach. xiv. 1, 2, 3) at the Lord's Epiphany, on the Mount of Olives; and their followers be destroyed by the Rider on the white horse—the victorious Son of God, the Messiah—and come to condign punishment. To return to our calculation, let us number from "B.C. 1897 to A.D. 1869," and we shall have the Period of "3766 years, equivalent to 7 times 538." It is remarkable that the number 538 is pointing to "B.C. 538," when Babylon was conquered by Cyrus, and is typical of the great event to take place "A.D. 1869," when Rome—the fourth

Monarchy—the Babel of sects, where the antitype of Shishak will be at first blasphemously worshipped, then come to nought, and be conquered by Messiah—the antitypical Cyrus—the future restorer of Abraham's children or Daniel's people (Table VI. No. 47). It is plain that the last and greatest terrorism, so often alluded to before, will take place during the last four years of this Period, and subsequent to 1865; during which the great Apostasy of the last day will be annihilated, with all its abettors, at the personal appearing—the Epiphany—of the Lord Jesus.

65. The following analogy is interesting, as corroborative of the above and other analogies. It begins in the year "B.C. 563," the last year of Nebuchadnezzar's life; when, having recovered the use of his reason, he gave the glory to Jehovah, the God of heaven; and, having become a convert, was restored to his throne with excellent majesty, and died in peace with the Lord God of Israel. If we count from that event to the year "A.D. 1869," when the remnant of the four Gentile Monarchies will recover their reason and worship King Messiah, to whom they will be reconciled as Israel's God, there will be a space of "2432 years, or 64 times 38, or 38 times the cube of 4 years of Misrule;" 4 pointing to the Gentile Monarchies, of which the proud Chaldean Monarch was the head, and the cube, to the Second Advent of the Lord. (Table VI. No. 48.) The seven years' insanity of the Chaldean Conqueror at the end of his life, in harmony with the Apostate Roman King, "one important fact excepted:" peace with God for the type and remnant, and proud rebellion on the part of the antitype, followed by a condign personal punishment.

66. The birth of Abram, "B.C. 1996 Common Account," the father of the twelve tribes of Israel, of all believers in general, and of all nations, presents to us a memorable type of a stupendous antitype, shortly to be fulfilled (the difference, 134, being deducted in virtue of the comprehensive Abrahamic Covenant). Counting from that era to "B.C. 706," when Senacherib, King of Assyria, and a type of the last Roman Antichrist, was murdered by his sons, we shall have "1290 years." [The second date of Dan. xii. 11, and a cycle connected with the setting up of the

abomination of desolation, referred to by our Lord (Matt. xxiv. 15), and synchronizing also with Dan. ix. 27, as the leading event of the latter part of his 70th week, from "A.D. 1865 to 1869."] We notice also that 1290 years is equivalent to 3 times the Abrahamic cycle 430, and that Senacherib died by being slain, four years after the destruction of his army before Jerusalem. From "B.C. 706" we count "2580, or 2 times 1290, or 6 times 430 years," which will bring us to "A.D. 1874," when the antitypical birth of Abram will likely have taken place; viz.: by the twelve tribes of Israel being converted, and put into possession of the goodly land promised to their illustrious ancestor Abraham, and the Gentile nations of the Millennial Earth begin to seek after the Lord, the Son of Abraham according to the flesh. (Table VI. No. 50a.) So that, from "B.C. 1996 to A.D. 1874," there will be a "Period of 3870 years, equal to once 1290, more twice 1290, or thrice 1290, or 9 times (the cycle) 430 years." How wonderful that the cave of Macpelah, near Hebron, should have been opened to the eldest son of England's Queen and his suite, who had the privilege to stand before the mortal remains of the four greatest and most honoured Hebrew patriarchs, and three of their wives; and that in the year "A.D. 1862," the First Jewish landmark, pointing to their resurrection, with that of the blessed dead, at the glorious appearing of our Lord Jesus Christ!

67. Table VI. No. 50 (6), will bring a new combination particularly connected with the Napoleonian short-lived 7th Head of the fourth Monarchy. Counting again from "B.C. 1996" as its beginning, the Number "3800, or 100 times 38 years of Misrule," it will take us to "A.D. 1804," when the First Consul of the French Republic was made Emperor of the French, and began to execute God's retributive judgments upon the Papal nations of Europe in particular, during a space of $10\frac{1}{2}$ years, leading to the epoch when the Infidel Military Despotism, or seventh form of power in the Roman Monarchy, was wounded to death, until "A.D. 1852;" when his heir-at-law, Napoleon III., restored the empire, an act by which the mortally wounded 7th Head was healed. This noted and ambitious man is, as we have often

remarked, the Prince who will become the last King of Rome, the same alluded to in Rev. xiii. 3—12, xvii. 8—11; by whose power the Papacy will be brought to an end, both temporally and spiritually, to make place for the False Prophet (of Rev. xiii. 11), introduced to us as the Beast of the Earth, but, receiving the name of False Prophet in Rev. xix. 20, will perform miracles by the energy of Satan, to induce Satan's Seed to worship the Apostate King of Rome. We resume our reckoning from 1804 to 1874, when we reach the antitypical birth of Abraham—his children in the faith, both Jews and Gentiles—and we shall have “70 years,” bringing us to the happy and longed-for time when the saints shall possess the kingdom, and reign with and under Messiah for 1000 years. This is called the fifth Monarchy under King Messiah, the only true Melchizedek King and Priest. The whole Period will come to “3800 more 70 years, or 100 times 38 more 70 years;” it brings us to the end of the judgment of the Gentile Monarchies. 134 years are omitted above, because of the Abrahamic Covenant.

We shall deduce from this Abrahamic Period the following Period and Analogy:—Senacherib's army was destroyed by Divine interference before Jerusalem, “B.C. 710;” counting from that important type to “A.D. 1870,” we shall have “2580, or 2 times 1290, or 6 times (the cycle) 430 years.” The Period intervening the destruction of the Antichristian Army of the King of Rome and his ten allies, on the Mountains of Israel, to be about 1870. (Table VI. No. 51.)

Among the festivals of the Jews which are to be fulfilled during the present Christian Dispensation, and will consequently expire, are these three: 1st, the Feast of First-Fruits (Pentecost); 2nd, the Feast of Trumpets; and 3rd, the Day of Atonement (Table VII. No. 52).

68. the “1st” is alluded to in Rev. xiv. 1—5, as being identified with the 144,000 sealed on their foreheads with the Seal of God (Rev. vii. 2, 8). They are said to be redeemed from among men, and to be “the First-Fruits unto God and to the Lamb,” and to be found without fault before the throne of God. By these

reckon the antitypical Feast of Tabernacles, from "A.D. 1866 (the last year of the Feast of Trumpets) to 1873," the centre will be "A.D. 1869"—"a strong proof" that the reign of Napoleon III. is identical to the antitypical Feast of Trumpets, to which the "first half of the Feast of Tabernacles" is to be added, which brings to 1869, when the Western Confederacy will come to destruction at the close of the 70th week of Daniel. During the first half, 41 of the Western nations may meet with a complete overthrow (very possibly). After this we shall come to the "second half of the Feast of Tabernacles," which will bring to "A.D. 1873," during which it is possible that 29 other nations, which may enter the Eastern Confederacy under a Russian Imperial Prince, will also meet with their judgment.

The 8th year of the Feast will land us to "A.D. 1874," and will be a Sabbath, likely to prove a year of great rejoicing; the 12 tribes of Israel being reinstated in the promised land, the enemies of the Lord and their own being subdued, and war at an end.

We trust that the parallel (Table VII. No. 52) which points to the restoration of Judah and Israel, in possession of their promised supremacy over the nations of the earth, while the Christian Church will reign with Christ in glory in the heavenly Jerusalem above as the spiritual Israel, may be understood by the above remarks and analogies, and humbly crave the indulgence of the Reader for our numerous shortcomings.

* 72. We should be wrong to omit that Joseph, at the age of 17, was sold as a slave to the Israelites by his brother Judah, in the year "B.C. 1728 Common Account;" that is to say, "144 years, or 12 times 12, or the square of 12," after his grandfather's typical sacrifice. As he was the chosen instrument, in the hands of God, to deliver the Jewish Patriarchs from the great famine which prevailed in Canaan, Egypt, and the known Earth, he was himself one of the greatest types of our promised Deliverer, and laid the foundation represented by the Mystic square of 12

* In virtue of the Abrahamic Covenant and Cycle, we shall blot out, in the following analogy, the difference of 184 years between the two systems.

or 144, 12 being the number of the Patriarchs or Fathers of the Jewish Church and nation. Again, from "B.C. 1728" to the Christian Era, when Jesus, the antitypical Isaac or Joseph, came into the world, there were "1728 years, or 12 times 12 times 12, or the cube of 12;" the cube showing that the gift of God to man—God manifest in the flesh—had begun "his perfect mission of love," the new creation of man. So that, from "B.C. 1872 Common Account (the sacrifice of Isaac) to A.D. 0," we have the square of 12 (144), to which the cube of 12 (1728) being added, will give us "1872 years." (Table VI. No. 53, *a*.)

73. By converting the above dates from the Common Chronology to the Altered Account, a new combination of numbers will take place, viz., "B.C. 1728 Common Account, or B.C. 1862 Altered Account," when Joseph was sold as a slave. Counting from the latter date to the Christian Era, it gives "1862 years, or 49 times 38 years;" showing us a pause (a two years' peace) of Misrule at the birth of our divine Saviour, the Prince of peace. Again, from the Christian Era, "A.D. 0 to 1862," there were "1862 years, or 49 times 38 years;" A.D. 1862 being, as we have proved, the 6000th year from Adam, and begins by a pause of short duration, when the 70th week of Daniel, the second advent (first invisible, then visible), the Roman Antichrist, and last terrorism (when the greatest slavery under Satan's last struggle), may be expected. Therefore from Joseph's slavery, "B.C. 1862 Altered Account," to the slavery of the last days, beginning "A.D. 1862," there have been "98 times 38 years' Misrule," a double period of "3724 years," of which the Christian Era is the centre. (Table VI. No. 53, *b*.)

74. It is worth observing that from "B.C. 1728," when Joseph was sold by his brother Judah, to "B.C. 1721," when Pharez, Judah's younger twin son, an ancestor of Christ by Tamar, was born, seven years did elapse; and from "B.C. 1721 to A.D. 29," when Christ was betrayed by Judas, and sold to the High Priest for the price of a slave, there were "1750 years, or 14 times 125, or 14 times the cube of 5." The whole Period of 1757 is divided into two parts—viz.: "7 and 1750 years," the first intro-

ducing us to Pharez, who, though the son of polluted parents and the younger son, inherited the birthright, and was one of Messiah's ancestors ; the second leading us to Christ, the son of the Virgin Mary, her spotless offspring and the Lord from heaven, sold by Judas, a man of the same name as his noble ancestor Judah. The mystic number "5," indicative of the Jewish priesthood, was fulfilled in the sacrifice of Christ, the Lamb of God which takes away the sins of the world, even the priest for ever after the order of Melchizedek, not of Aaron. The Number "14," the double of 7, and a factor of the cube, affords a double assurance to the believer of the perfection of that atonement, to which nothing can be added. (Table VII. No. 54.) By the second Joseph of the Table is meant Jesus, the supposed son of the worthy carpenter of Nazareth.

75. In connexion with Table V. No. 38, third Combination, an interpretation of the cleansing of the Sanctuary, from Dan. viii. 13, 14, was introduced ; its duration having been connected with the Number 2400, for the reasons assigned. There is, however, another analogy connected with the Number 2300, adopted in our version, which throws more additional light by its clearness when once understood, but which has hitherto baffled the efforts of interpreters, in consequence of an important omission in our English version. A vision will be found, called by Gabriel (verse 26), "the Vision of the evening and the morning," in his interpretation of the vision of the Ram and He-goat. It is in connexion with the little horn which sprung from the latter, representing the third or Grecian monarchy, and interpreted as "a king of fierce countenance"—the "False Prophet Mohammed;" and is at last to be broken without hand, probably meaning without violence.

Looking at our English version, we are at a loss to understand its name or title ; however, we read in the margin, as an appendix to the 14th verse, the words "evening, morning," connected with the important Number 2300 days, which is to end at the cleansing or justifying of the sanctuary. Referring to the Hebrew text, the verse reads—"And he said unto me, unto evening

(Heb. *erev*), morning (Heb. *bouker*), and 2300 days, then shall the sanctuary be justified." Thus we find that the two words "evening and morning" form two of the three parts of the date, which would therefore remain incomplete without them. Giving them therefore, after the Gemara, their numerical values, which are, for the "evening 272," and for the "morning 302," and adding the larger number of "2300 days" to them, their sum will be "2874 solar years." Dating their beginning from the year "B.C. 1012 Common Account," when the sanctuary or temple was founded by Solomon, it will take us to "A.D. 1862," our first landmark (see Table VIII, No. 58 a), when the Turkish empire will be compelled to restore Palestine to Judah—the rightful heir—probably through the interference of the last king of Rome, seconded by Russia; this event will, we think, be the "beginning" of the shaking of the dry bones of the house of Israel" (Ez. xxxvii. 7), and of the cleansing of the sanctuary; it agrees with the third combination already quoted.

76. The "ending" of the shaking and cleansing may be pointed out in two ways. The "first" (No. 58, 6) to date from "B.C. 1004," when Solomon's temple was finished, and the Lord filled it with his glory at its dedication, then the Period "2874" will bring to "A.D. 1870," our Second landmark—the cleansing of the sanctuary, Jerusalem—by the destruction of the antichristian nations of the west (then of the east after a short interval); at the second Advent—the Lord's Epiphany—when he shall be manifested to his ancient people, then to every eye (No. 58 c). The "second way" dates from the First landmark, "A.D. 1862," when the 70th week of Daniel will begin, Judah be restored, the Parousia or second Advent (invisible to sense) may be daily expected from that time, and Napoleon III. to act as the king of Rome; then the Period of "2874 literal days, or 7 years and 319 days," will bring to "A.D. 1869 and 319 days,"—the Second landmark—when the 70th week will come to an end; the ten tribes be also restored and converted; the Epiphany of the Lord with his saints come to pass; the western antichrist, false prophet, and ten kings with their armies destroyed; and the sanctuary justified.

Table VIII., No. 58 (*d*) is a note connected with (6), which is "self-explanatory," and leads us to the 7th and last head of the Roman Beast (Monarchy), introducing the infidel military despotism of the Napoleonian dynasty, which comes to its end at the Epiphany of the Lord.

77. We shall put the Altered System of Sacred Chronology to another test, to find out the antiquity of Enoch's prophecy of the last times (Jude 14, 15), not mentioned any where in the Old Testament. Enoch's testimony of these our times is quoted as follows:—"And Enoch also, the seventh from Adam, prophesied of these (the false teachers), saying, Behold the Lord cometh, with 10,000 of his saints, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Believing this prophecy to have been communicated to St. Jude by the Holy Ghost, we hold it to be genuine, and seek no other source to prove it than the authority of the sacred writings. Intuition, unassisted by intellect, pointed us to Methuselah's name and age; the name, as it has been said elsewhere: "At his death it (the Deluge) shall be sent." That name had certainly been given him under inspiration by his holy father, Enoch, as a "testimony," "sign," and "warning" to the antediluvians, about the destruction of this wicked world by water; and likewise to the succeeding generations on the judgment of God's enemies from among Jews and Gentiles, at the Lord's Second Advent to judge the nations; an epoch to which the age "969" of the venerable patriarch points by its two last figures, "69" being the identical two last figures of the number "A.D. 1869," which we have proved in many ways to be the last year of the 70th Week of Daniel, and the Second Landmark.

Having thus laid our premises, we begin our calculation (see Table I.) at the birth of Methuselah, "B.C. 3451 Altered Account," when Enoch most probably uttered the above prophecy, to the year of the Flood, "B.C. 2482 Altered Account," when that Patriarch died, and we find 969 years. Again counting from the

Flood to "A.D. 1869," when the false teachers and greatest enemies of God, in these the latter days, shall be destroyed by the Messiah at his "Second coming," we shall find "4351 years;" hence from "B.C. 3451 to A.D. 1869," there will be a Period of "5320 years," or "140 times 38 years," or "twice 70 times 38 years of Misrule." The 38 years indicating Misrule from the beginning of the prophecy; the number "70" pointing both to the 70 Nations among which the earth was divided, and to the 70 weeks of Daniel, and their ending in the Second Advent of Messiah; and the number 2 shewing the double Testimony of God's judgment over the antediluvians and postdiluvians alike (Table VIII. 59); the epochs to be the Flood and the battle of Armageddon, in the plain of Esdraelon respectively; the latter being future, but close at hand, when the Lord, according to St. Jude's, will come, as Barak and Deborah did, with 10,000 of his saints, and fulfil that most ancient prediction.

78. The next subject will set before us "two judgments;" the first upon idolatry in Judah and Israel, brought about by King Josiah; "the second—its antitype—upon the Mohammedan superstition at the Second Advent in particular; and the fourth Monarchy, about the same time."

We read in 1 Kings xii. 25—xiii. to the end, about the fearful establishment of two golden calves by Jeroboam, who had been appointed of God to reign over the ten tribes of Israel. The new king, not heeding the charge of the venerable prophet Ahijah on that solemn occasion, and fearing lest the ten tribes, worshipping three times a-year in the Temple of God on Mount Moriah, should slay him, and return under the rule of David's line of kings in Judah; wickedly devised to make two calves of gold, and told the people: "Behold thy gods, O Israel, which brought thee out of Egypt." By this act he did more than imitate Aaron's sin in the wilderness; for he set up one of his idols in Bethel, and the other in Dan. He also set up priests chosen from the lowest of the people, which were not of the appointed sons of Levi, and made a house of high places. He told his people that it was too much for them to go to Jerusalem to

worship, so he devised in his own heart a feast like unto the feast of Tabernacles which was kept in Judah, but was one month later in the year (in October), and he dedicated it by offering victims upon the altars, and burning incense. At that time a solemn message from the Lord was sent by a prophet from Judah to Bethel, and he cried against the altar in the name of the Lord, saying : "O altar, altar, thus saith the Lord : Behold a child shall be born unto the house of David, Josiah by name, and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee." Then he gave a sign the same day, whereby it should be known that God had spoken by him, saying : "Behold the altar shall be rent, and the ashes upon it poured out." When the king had heard these words, he put out his hand from the altar, and said : "Lay hold on him;" then, wonderful to say ! the king's hand dried up, and he could not pull it again to him, and the sign was also immediately fulfilled—"the altar was rent, and the ashes poured out from the altar."—The king in his distress told him to intreat the Lord for him, that his hand might be restored to him. This he charitably did, and the Lord healed him. Upon this the king invited him to refresh himself at his house, saying, he should be treated as a superior. But the prophet firmly refused to disobey God's command, which forbade him to delay in a wicked land, and he returned towards home, by another way. The Lord, in order to multiply his wonders, and shew Jeroboam and his people their guilt, suffered his own prophet to be deceived by an old lying prophet who dwelt at Bethel, the king's chapel, and he was brought back by the deceiver, against the positive command of God. While the disobedient prophet was refreshing himself, the Lord spoke to him from heaven, saying : "Thus saith the Lord, Forasmuch, as thou hast disobeyed the mouth of the Lord, and hath not kept the commandment which the Lord thy God commanded thee; but camest back and hast eaten bread and drunk water, in the place of the which the Lord did say to thee, Eat no bread and drink no water, thy carcase shall not come into the sepulchre of thy

fathers." After this the Prophet from Judah rode his ass and went on his way, and a lion met him and slew him, but did not hurt the ass, nor eat the carcase. Some men having seen the wondrous sight, told the tale in Bethel; when it came to the ears of the old prophet, he said: "It is the man of God, who was disobedient unto the word of the Lord: therefore the Lord hath delivered him to the lion, which hath torn him, and slain him according to the word of the Lord, which He spake unto him." Upon this the old prophet rode to the spot, and beheld new wonders; the lion and ass standing quietly by the carcase as keepers of it. It was taken up by the old prophet, mourning, and placed by him in his own grave, where he charged his sons to bury him beside the man of God; testifying that his saying, by the word of the Lord, against the altar and the houses of the high places in the cities of Samaria, should be fulfilled. Thus the Lord multiplied miracles to shew his great indignation towards Jeroboam, who had cast a stumbling-block before Israel his people, and caused them to sin; and clearly foretold the defilement of the altar, and the name of the young king who should effect it; and it was the means to open the eyes of many Israelites, and to engage them to fall away, and strengthen the line of David, from which the great Deliverer Jesus Christ sprang, according to the flesh.

79. These premises being once laid, we find that the three eternal Watchers and Agents in the redemption of man, determined at the introduction of idolatry by Jeroboam, "B.C. 975," to raise, "3 years after," Jehoiada, the faithful High Priest, the great Restorer of the throne and altar in Judah; so he was born "B.C. 972" (Table VIII. 60), and he became God's instrument to bring about the deliverance of Judah from the idolatrous and bloody reign of Athaliah, the Daughter of King Omri, in the year "B.C. 878." Counting from Jehoiada's birth to that of Josiah, "B.C. 648," he who was to complete in Judah and Israel that which good Jehoiada had begun, it will give us the Complementary Number 324, or 12 times the Cube of 3. Josiah's great Reform, began on the eighteenth year of his reign, when he was

twenty-six years old, "B.C. 622;" it fulfilled literally the prophecy of the man of God from Judah. We shall name this event and pause—"the first Judgment on Israel for their idolatry."

Resuming from the glorious event of "B.C. 622," we count to "A.D. 622," when the false Prophet Mahomet fled from Mecca; an Epoch called by the Moslems the Hegyra (Mahometan Era), and we shall have "2 times 622, or 1244 years:"—reckoning again from A.D. 622 to 1866, when the Times of the Gentiles shall be fulfilled, and "the second and great Judgment upon them and their political and ecclesiastical institutions take place, when the Mahometan pollutions shall also come to an end," we shall have "1244 or twice 622 years"—the whole Period will be 4 times 622, or 2488 years. It is remarkable that the Number 622 (we repeat it) represents the Epoch of the Hegyra; that the whole Period contains it 4 times; that the Half-Period is Mahomet's Flight; that the best King of Judah,—Josiah (Heb. "the Lord burns")—commenced it, and that it will end "A.D. 1866," at the wrath of the Lamb—Jesus Christ—when Judah shall become once more conspicuous in Palestine, and will be soon followed by the return of the ten tribes free from idolatry. Moreover, as we have seen it above, that "the Times of the Gentiles," beginning at the Desolation of Jerusalem by Nebuchadnezzar, "B.C. 583," are also fourfold, according to the Number of the four great Gentile Monarchies; being equivalent to 4 times 612 (Gentile Cycle), or 2448 years, and will end "A.D. 1865," about the same time as the Moslem Period, both Periods will bring us to the Great Tribulation—the Great Terrorism or Wrath of Satan, Roman Antichrist and False Prophet—the great and terrible day of the Lord—the Wrath of the Lamb—the Day of Vengeance of our God, &c., and will end by the destruction of the enemies of our God and his Christ.

80. We read in 1 Kings xvi. 29, to the end of the Book, that Ahab, Son of Omri, king of Israel, "did evil in the sight of the Lord above all that were before him;" so much so that wickedness was extreme in Israel; for he walked in the sins of Jeroboam, married Jezebel, the daughter of Ethbaal; established

the worship of Baal in Samaria, and made an abominable grove. In his days Hiel, the Bethelite, rebuilt Jericho, and his family bore the curse predicted by Joshua. Elijah the prophet was sent to tell the wicked king that the Lord would send a famine of three and a half years upon his land. The dire calamity was immediately sent from heaven, and terminated "B.C. 906," (exactly 70 years from Jeroboam's rebellion and idolatry, "B.C. 976;") when, at God's command, he shewed himself to Ahab, and commanded the wicked king to gather the 450 Prophets of Baal, and the 400 Prophets of the grove unto him, upon Mount Carmel. Ahab obeyed the summons, and Israel, with the idolatrous prophets, were assembled unto the Mount; and Elijah came to the people and boldly said: "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him." The people were silent. Baal being adored as "Lord and governor," but especially as the "god of fire," Elijah proposed that two bullocks should be given to him and Baal's prophets, that they might choose the one, slay him, cut him in pieces, and lay it on wood, but to put no fire under it, and that he should do the same with the other bullock. Then they should call on their gods, and he on the name of the Lord, and that the God who should answer by fire should be God. When the people had heard how reasonable the proposed test was, they said: "It is well spoken." So the Baalites chose their bullock, and called on the name of Baal in vain from morning till evening; but, in spite of their prophecies, and their extravagant and cruel ceremonies, and Elijah's mockeries, they had no answer. When the time of the evening sacrifice came, Elijah called the people to him, and he repaired the Altar of the Lord, which was broken down, and in the name of the Lord he rebuilt the Altar with twelve stones, according to the number of the children of Jacob, unto whom the word of the Lord came, saying: "Israel shall be thy name." Moreover, to prevent suspicions to rise, he made a large trench round the altar, arranged the wood, slew and cut the bullock in pieces, and laid him on the wood; he saturated the whole three times with four barrels of water each time, and filled the trench with water, so that the water ran all about the

altar. At the time of the evening sacrifice, Elijah drew near and said : "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again." Then the fire of the Lord fell and consumed the burnt sacrifice, the wood, the stones, and the dust, and licked up the water in the trench. And when the people saw it, they were convinced, fell on their faces, and said : "The Lord he is the God ; the Lord he is the God." Elijah told them to take all the prophets of Baal ; they did so, then Elijah brought them at the brook Kishon, and slew them there. Elijah told Ahab to eat and drink, that there was a sound of abundance of rain. Ahab did as he was told ; then Elijah cast himself down upon the earth at the top of Carmel, and prayed. His servant, at his command, went and looked at the sea seven times, then he saw a little cloud over the sea ; which in a short time covered the sky, and brought great rain.

Having laid the necessary premises (see Table VIII. 61, *a*), we count from "B.C. 906," when Elijah called for fire from heaven and destroyed Baal's prophets, to "B.C. 6," when the annunciation of John the Baptist, the Lord's forerunner, was proclaimed to Zachariah, and find 900 years, or 36 times 25. Counting on through the wide chasm across the Gentile dispensation, from "B.C. 6" to the end of the 70th week of Daniel, or last year of the Great Tribulation, to take place, as we have frequently stated, "A.D. 1869," when the two witnesses of the Apocalypse, even Elijah and Enoch, having returned upon this earth in the flesh, will call fire from heaven during their testimony, and seal it with their blood, to be shed by the infernal empire of the Roman Antichrist, and after $3\frac{1}{2}$ days will be seen literally to rise on their feet, and ascend to heaven in a cloud, in the sight of their enemies, there will be a space of 1875 or 75 times 25 years. Therefore, from "B.C. 906 to A.D. 1869," will be 2775 years or "111 times 25." As the number "111" denotes idolatry and servitude, and "25" a Babylonian number and square, without superstructure, and "A.D. 1869" is within one year of 1870, the

climax of idolatry and blasphemy from the deluge, and is represented by 111 times 38 years Misrule (see Table VII. 52), it is probable that the above interpretation of the two witnesses, taken literally, is correct. We do not pretend to say that there was no anterior and emblematical fulfilment of the testimony, death, and rising of the two witnesses, but they were pointing to the great ultimatum.

Our subject has thus brought us from the time when Elijah called for fire from heaven, at the end of $3\frac{1}{2}$ years' famine, to the time when the antitypical Elijah—John the Baptist, and the Precursor of the Lord at his First Advent—was announced; even to the time when Elijah shall descend from heaven (Mal. iv.) to prepare the house of Israel for the Second Advent of the Lord, and Enoch will, as we think, be his fellow.

81. Another combination (see Table VIII. No. 61, *b*) may be added, by counting from the year of Elijah's translation, after he had called fire from heaven for judgment upon a wicked king and nation, to the time he will reappear, before the great and terrible day of the Lord, and be his forerunner in the company of Enoch, and once more bring fire from heaven as a sign of their heavenly mission, and be killed among the multitude of palm-bearers at the Second Advent. Counting from Elijah's translation in the year "B.C. 896," to the Marian persecutions, "A.D. 1554," there were 2450 years, or 50 times 49; again, from that epoch to "A.D. 1799," when General Bonaparte was made First Consul at 30, there were 245 years, or 5 times 49 years, and once more to 1869, when the 70th week of Daniel will end, and with it the Great Tribulation and Terrorism, by the judgment upon the Roman monarchy, when its last prince will, as it has been previously stated, fall at the age of about sixty-one, there will be 70 years (*). This Period, from the first translation

* Note. The Numbers in the Combination (*b*) are susceptible of a more striking effect, as "multiples of 35" (see Table VIII. 61, *b*); for the Period "2765," from the translation of Elijah, has been divided into three parts; the first 2450 equals "70 times 35;" the second 245 equals "7 times 35;" and the third 70 equals "2 times 35;" therefore the three parts of the Translation Period equals "79 times 35."

of Elijah to the second, will amount to "2765 years," and is equivalent to "55 times 49," increased by the 70 years of the Napoleonian Dynasty, or seventh head of the fourth Gentile monarchy.

82. A mysterious prophecy about the Modern or Antitypical Tyre, will, as we think, begin its fulfilment "A.D. 1862;" it is connected chiefly with Is. xxiii. and Ezek. xxvi. The latter concisely narrates the fortunes of Tyre (xxvi. 3—6), from the time when Tyre—continental—was besieged by Nebuchadnezzar, and destroyed after 13 years. Tyre—insular—rose from its ruins after 70 years, and attained wealth and splendour. Alexander the Great burnt it down, but it recovered so rapidly that, 19 years after, it was capable to oppose Antigonus. We read that it was early converted to Christianity, and was taken successively by several nations, the last of which are the Turks, who have held it ever since, and it has now become literally "a place to spread nets." So far, we may say, goes the history of "Tyre—literal."

As the Old Testament Scripture and Antiquity have their typical, so our Modern times have their antitypical Babylon, Nebuchadnezzar, Tyre, &c., viz.: their Rome, Napoleon, England, &c.; and our platform and pulpit orators have for some years applied the epithet of merchant princes and honourable traffickers to England's wealthy and enterprising merchants (Is. xxiii.); but, alas! "her pride is to be stained, the Lord has purposed it; her strength shall fail, the Lord will shake the (Gentile) kingdoms; at his command her strongholds shall be destroyed; her ships shall howl; her strength laid waste." The time when Modern Tyre shall be so visited, is mystically alluded to (from v. 15 to the end) under this dark passage; "70 years, according to the days of one king"—by which we understand the seventh or last king—the Septimo-Octave Head (or form of government) of the fourth or Roman Monarchy, under the Napoleonian Dynasty, which will last 70 years, to be counted from "A.D. 1799," Nov., when Napoleon Bonaparte was proclaimed First Consul, and will close in 1869, when we expect that its short duration will end, as the 7th king (See Rev. xvii. 10, 11). The time when, we

think, England's 70 years' obscurity is to be dated, will begin late in 1862, when the tide of trade will be brought to France, together with the International Exhibition, which will probably take place yearly in Paris for seven years, to 1869, when we expect the Napoleonian Dynasty will come to its end. During these seven years, Britain will (probably) lose her colonies one by one, either by conquest on the part of France and Russia, or by their separation from the mother country, and will become independent; then her *prestige* (power, prosperity, and wealth) will leave her; "she will be forgotten 70 years." In the meanwhile, Jerusalem (God's ancient people) shall be restored, when the times of the Gentiles shall have been fulfilled; the Papacy, with other ecclesiastical and wealthy Church establishments, Islamism, &c., shall have passed away; Russia's mischievous and evil thought against Israel shall have failed; war shall have ceased, and the Lord's kingdom established on earth. England, humbled and made wise, shall recover by degrees; the 70 years of her depression shall end; her mariners' songs shall be heard again out of her own land; she will trade again with all the nations of the earth; no more to lay up merchandise and treasures as she used to do, but to provide a sufficiency of food and clothing for God's people, who will then inhabit the land promised to their forefathers, which will comprehend Palestine, with part of Egypt and Assyria, divided among the twelve tribes (Ezek. xlviii.), which will have the sanctuary of God in the midst of them; whilst all the nations of the earth shall come from year to year to worship the King—the Lord of Hosts—at the Feast of Tabernacles (Zech. xiv.) Counting now from "A.D. 1862 to 1932," we shall have the 70 years during which the Modern Tyre will be forgotten. It is remarkable that from B.C. 588, when Jerusalem passed to the Gentiles, to "A.D. 1932," when England will possibly come to remembrance in her remnant, there will have been 2520 years, or 7 times (of 360 years each), a Period which began by 70 years' Jewish captivity, and will terminate by England's 70 years' humiliation. If Britain or England be not the Modern Tyre, we are at a loss upon that subject.

83. The following application of an octave of 324—our Complemental Number (See Nos. 28 and 60)—is greatly connected with the “Accession” of Hoshea, the last King of Israel—the “Midst” of his Reign with the Accession of Tagæus, the King of Babylon—and the “Termination” in the 9th of Hoshea, with the Fall of Samaria and Israel’s long Captivity. It receives its ultimate fulfilment—the Restoration of Israel—during the last week of Daniel’s, from “A.D. 1862 to 1871,” as we shall see by and by.

We read in 2 Kings xvii, that Hoshea reigned nine years from “B.C. 730;” counting from that epoch to A.D. 1862—the beginning of Daniel’s 70th week—we find a Period of 2592 years, equivalent to 8 times 324 years. It is worth noticing, that the beginning of the estrangement of Israel from Judah began when David commenced his reign after Saul’s death, and ruled over Judah alone in Hebron; the other tribes having followed Saul’s son two years; this happened about “B.C. 1054,” an epoch within 324 Complemental years from David’s to Hoshea’s reign, “B.C. 730.”

Now, if we count from “B.C. 730,” when Hoshea began to reign, to “A.D. 1862,” which we have proved to be the 6000th year from Adam’s Creation—the epoch (as we have shown elsewhere) when Turkey shall be forced to restore Palestine to Judah—and we shall find a Period of “2592,” equal to 8 times 324, “324” being our Complemental Number, and the Octave 8 pointing to the Overflow or Fulfilment of Israel’s Captivity. “2592” is also equivalent to twice 1296, or twice the square of 36; the Number 6 being emblematical of shortcoming and imperfection, its square 36 represents a deficient base or foundation, without a superstructure, and aptly shows the obscure state of Israel during their long dispersion and captivity (See Table VIII. No. 62 *a*). Reckoning again from “B.C. 726,” the Midst of Hoshea’s Reign, when Tagæus succeeded to the throne of Babylon, to A.D. 570, the birth of Mohammed, there were for the First Half-Period 1296, or 4 times 324 years, a striking and luminous event, which bisects the whole Period of 2592; and from 570 to A.D. 1866,

which, as we have seen (No. 61), will be the judgment over Islamism, there will be also 1296, or 4 times 324 years, for the Second Half-Period (No. 62 *b*). Once more, from "B.C. 721," when the Fall of Samaria by Salmanezer took place, on the ninth of Hoshea, to "A.D. 1871," the probable Restoration of the ten tribes of Israel, there will again be the Period of 2592, or 8 times 324 (No. 62 *c*). The Combination (*a*) will end in "1862"—our "First landmark." The Combination (*b*) will end in "A.D. 1866," the midst of the 70th week of Daniel; and the Combination (*c*) will end "A.D. 1871," within one year of the last year of the 70th week of Daniel, and our "Second landmark."

84. We read in Micah's v. of a mysterious prophecy which has puzzled many interpreters. Having had, at sundry times, many serious meditations and study which have elicited light on the sublime topic; it is our humble opinion that the verses one and two of the quotation introduce the birth and first Advent of Messiah, as the King who was to be the future Ruler of Israel, the everlasting God in our nature. The third verse shews him as giving up his ancient people, through their long captivity, to end in the latter days; when the Church shall bring forth her children; when Judah and Ephraim shall be brought under one fold, and cease to be trampled by the four Gentile Monarchies, which shall be judged in the flesh during the 70th week of Daniel; when the 7 Times of the Gentiles shall be fulfilled, and their kingdoms be removed, to give place to the universal kingdom of the Lord of heaven and earth—the antitypical Joseph—both the Son and Lord of David,—who is to reign to the end of the Earth, till he has subdued all things, under the authority of the Father—the Antitypical Pharaoh.—The fourth and following verses to the eighth, then to the end of the Chapter, shew us the antitypical Assyrian and invader of Canaan, in these—the latter—days; we believe him to be Antichrist, the last Prince of the Roman Monarchy, who shall be cut off with his ten Allies and their Armies; "their opponents to be seven shepherds or tribes, and eight princes of men." In order to understand the riddle, we refer to the Song of Deborah and

Barak (Judg. v.) as unto its mechanism, and find the four tribes of Reuben, Gilead (Gad), Dan, and Asher had no share in the overthrow and destruction of Jabin, King of Canaan, and deduce that eight Tribes or Princes had joined Deborah and Barak; but as Levi, who was one of these, had accompanied the army as a Priest, and not as a warrior or shepherd, the solution of the riddle seems plain; it shews us that Levi was one of the eight Princes, but not one of the seven Shepherds; and it furnishes us besides with an analogy as to time, which answers the Septimo-Octave Head of the Roman Monarchy. (See Rev. xvii. 8—12.)

Applying now Sacred Chronology to these premises, we shall begin "B.C. 1392 Altered Account," from which, subtracting the difference 134, in virtue of the Abrahamic Covenant, it will bring us to B.C. 1258. (The year B.C. 1392, being the time when the Song of Deborah and Barak was uttered, after the destruction of Jabin and his great captain Sisera.) Counting now from 1258 to "A.D. 1814," the Fall of the French Empire under its great Captain Napoleon I., we shall have a Period of "3072 years, or 6 times the Cube of 8;" the Number 6 (emblematic of short-coming) pointing to the end of the sixth Millennium, and to that of the fourth Monarchy approaching; and the Number 8 and its Cube, to the eighth king who is to follow, even the antitypical Assyrian or Antichrist, who will be the last Prince of the seventh head, and come to destruction at the end of the 70th week of Daniel, beginning A.D. 1862.

Reckoning from "A.D. 1814 to 1862," the commencement of the 7 years' antitypical insanity of Nebuchadnezzar, the head of the Gentiles, in the personal Antichrist or last Prince of Rome; we have "48 or 6 times 8 years,"—a complement in which the same significative numbers 6 and 8 occur. Therefore, from "B.C. 1392 Altered Account," omitting 134 years, to "A.D. 1862," there is, or will be a Period of "3120, or 6 times the cube of 8 increased by 6 times 8 years," when the vision of the "dry bones" of Ezekiel's xxxvii.; Mic. v. 9, 15, &c. will begin their fulfilment, till the full Restoration and Conversion of Judah and Israel shall have taken place, and all the enemies of the Lord shall be cut off;

through the instrumentality of Jacob's progeny—the battle-axe, and weapons of war of the Lord—(See Jer. li. 19, 24.) (Table IX. No. 63.)

85. Micah's prophecy of seven Shepherds and eight principal men, has brought us to "A.D. 1862" for the commencement, and the destruction of the four kings of Midian, "A.D. 1869," for the consummation of their antitypes; these two important dates being the limits of the 70th week of Daniel, and our two landmarks. We shall endeavour to confirm this statement by unfolding the annexed Gideon Period.

Having found two combinations of events and their dates, which throw their united light upon the close of the Period, now under our consideration, we shall develop them successively. (See Table IX. No. 64 b.)

We read in Table I. that Gideon delivered Israel from the four kings of Midian (See Table IX. No. 64, a), who were destroyed with their hosts, "B.C. 1345 Altered Account;" omitting the difference "134," in virtue of the Abrahamic Covenant, it will bring us to the year "A.D. 1211;" from which we count to "A.D. 1814," when the French Empire was dismembered at the fall of Napoleon I., and we shall have "3025 years"—a Period equivalent to "275 times 11, or the square of 55." Again, from "1814" to "1869," the predicted fall of Napoleon III., and with it the judgment of the fourth, or Franco-Roman Monarchy, opposed by Messiah and his ancient witnesses under him; there will be 55 years, equivalent to 5 times 11 years: therefore, from "B.C. 1211 to A.D. 1869," there will be "3080 years, or 280 times 11," or "385 times (8) the cube of 2." These two last and equal products being carefully examined, they will be found each to consist of these four factors, "5, 7, 8, and 11," "7 and 8" pointing to the 7 Shepherds and 8 Princes of Micah's, and also to the Septimo-Octave, or the Seventh Head of the Roman Beast, or Napoleonian Dynasty; "5 and 7" to the 12 tribes or battle-axe of the Lord in the latter days; "5" alluding to the Jewish Priesthood—Aaron, and his four sons with him—near to be restored for the service of the temple (Ezekiel's) about to be built,

by the Jews restored; and "8" to the close of the Gentile Dispensation (under the Holy Ghost), and the second advent of Messiah; "11" possibly pointing to "the fourfold Jewish cycle 430," amounting to "1720 years," added to "the sevenfold Gentile cycle 612," producing "4284 years;" amounting in all to "6004 years" from Adam's creation "A.M. 0," a Period corresponding to "A.D. 1866 Altered Account," the midst of the 70th week of Daniel, when the "wrath of Satan" and the "wrath of the Lamb" will be successively fulfilled. The Period of 3080 years takes us from the destruction of the four Midianitish kings, by Gideon and his 300 (men) chosen band, who were destitute of destructive weapons, but only provided as it were with spiritual weapons, which they used as they had been commanded; and the Lord turned each man's sword against his fellow, and that through the whole host, and the men of four of the tribes of Israel pursued the fugitives and slew two of their kings; and, after the lapse of a few days, the victorious Gideon, with his persevering band, followed the remnant of the Midianitish host beyond Jordan, discomfited them, and took the two other kings, whom he condemned to death for their cruelty to his brethren. (Table IX. No. 64, b.)

86. Though it is not our province to elucidate the highly spiritual and metaphorical subject as a whole, we shall humbly venture a few hints. Gideon was a remarkable type of Messiah in these the latter days; his chosen 300 men were typical of the 144,000 sealed ones of Revelation, represented as having emptied their earthen pitchers (their mortal flesh) from every earthly means of salvation, and, instead of that, were filled with the bright and burning lamps of the Holy Ghost, consuming sin in their inner man. In their hands were no swords to slay, but trumpets to praise God for their great deliverance from their spiritual and carnal enemies; their empty pitchers which they broke, were their subdued members upon earth, but not yet void of temptations; the lamps within the pitchers and in their hands was the indwelling of the Holy Ghost, made visible by their spiritual gifts and graces. Their war-cry, "the sword of the

Lord and of Gideon," indicating the warrior on the white horse of Rev. xix., with the many crowns on his head (all the kingdoms of the Millennial Earth), and his vesture dipped in blood (that of his apostate enemies), followed by his risen saints on white horses (as being victorious and triumphant), marching against the kings of the (present) earth and their armies, with the Beast and False Prophet at their head, and will bring them to final destruction. Having spoken at various places on that subject, we add no more, and recommend the sublime study to the reader.

87. Combination (b), (see Table IX. No. 61, b.) Beginning in the year "B.C. 1211," we count "3000 years," or "120 times 25 years," which will take us to "A.D. 1789," when the first and great French Revolution began with the latter days. Again, from 1789 to "A.D. 1814," the fall of Napoleon I. and dismemberment of his great empire, were "25 years" or 1 time 25; therefore from B.C. 1211 to "A.D. 1814" were "3025 years," or "121 times 25, or the square of 11 times the square of 5, or the square of 55." Again, from 1814 to 1869, the fall of Napoleon III. and the judgment of the Roman Monarchy by Jesus, the Son of Man, with the tribes of Israel as his battle-axe, there will be 55 years; therefore the whole Period, from "B.C. 1211 to A.D. 1869," there will be 3080 years, or "3072 more 8 years," which amount to the square of 55 more 55 years, or 48 times 64, the cube of 4, increased by 8 years; "4" pointing to the four great monarchies, its cube "64" to their judgment at the Millennium; and 48 or 6 times 8 pointing—6 to the ending of the sixth Millennium in 1862—our "First Landmark"—where the 3072 years will end; and the increment "8" bringing us to 1870—our "Second Landmark"—when the four Gentile kingdoms which have trampled upon Israel shall be "shakened" and pass away, and the shields of the earth shall be the Lord's, and he shall be exalted and reign upon earth as he reigns in heaven.

88. We recommend a careful reading of Heb. xii. 22; Isa. xxxiv. followed by xxxv., lii. 7, 11; lx., lxi., lxii., lxiii. 1, 7; lxiv. 1, 4; lxv., lxvi. 5 to the end; Joel iii. to the end; Hab. ii. 20 to

the end, &c. In the last quotation, the Holy Spirit in the prophet introduces Christ under the figure of Zerubbabel, one of his distinguished ancestors, saying to him: "I will shake the heavens and the earth, and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the (nations) heathen; and I will overthrow the chariots and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. In that day, saith the Lord of Hosts, will I take thee (Messiah), O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and I will make thee as a signet; for I have chosen thee, saith the Lord of Hosts."

89. The burden of many of the prophecies examined in this work, and in particular that of the last quotations, shows us that the emblematic earthquakes represent "the civil and ecclesiastic revolutions" which will remove the monarchies of the Gentiles (nations) at the Second Advent of the Lord, and make their institutions to be like the dust and chaff of the threshing-floor, till they have passed away to give place to the reign of the antitypical Joseph—the Messiah—the Christ—the Son of God and the Son of Man—the true Melchizedek king and priest—which will endure for ever.

90. It behoves us to remember, that the Lord Jesus considers all charitable deeds enacted towards the bodies, feelings, and minds of his brethren in the flesh, as if done to himself; and if so, how much more will he look upon those who edify spiritually the body of Christ—his own church—by the gifts and graces of the Holy Spirit bestowed on them, which will promote love and holiness among all the members of the Bride, till they are conformed to the heavenly Bridegroom, who gave himself for her, and are made fit to be kings and priests with Christ, and reign upon the Millennial Earth with him.

TABLE II.

(a)
A.M. (Anno Mundi) or (Year of the Worl

No. 1.	Creation and Fall of Man (in Adam)—the Woman's Seed (the Christ) to be the promised Deliverer.....	A.M. 0	Sept. 22nd, Aut
Adamic Covenant in Christ.	Seth born, as a substitute for Abel (God's Seed).....	130	430 } 612 } 104
1st Period of 2084 years.	Seth dies (aged 912)—the father of the sons of God, including Noah	1042
	Abram's Call from Haran, aged 75—God's Covenant with him, as the father of the promised Seed. Mar. 23rd, 2083		430 } 612 } 104
Abrahamic Covenant by faith in Christ	Famine in Canaan—Abram goes to Egypt—beginning of the 430 years' pilgrimage	2084	430 } } 104
	Exodus of Israel from Egypt—change in the beginning of the year, at the Passover ..	2513
The Tabernacle service instituted.	The Law promulgated from Mount Sinai — Jehovah's token to Moses fulfilled — End of the 430 years	2514	612 } } 104
2nd Period of 2084 years.	Foundation of God's Temple laid by Solomon.....	3125
	Nebuzaradan's desolation of Jerusalem and the Holy Land — Gentile Supremacy	3555	430 } } 104
Christ fulfils the double Covenant.	Everlasting righteousness and salvation attained for man, by Christ, the 2nd Adam, dying for our sins and rising for our justification.	4167	March 21st, separ
	Vernal Equinox		
3rd Period of 1896.	70th Week of Daniel, or Day of the Lord, or 2nd Advent—Restoration of Judah — Napoleon III., the last Prince of the Roman Monarchy, rising fast in power	6000	612 } } 104
	Judgment upon the Papacy and Mohammedanism followed by other Ecclesiastical Churches in union with the State		612 } } 104
Second Advent of Christ.	Midst of the 70th Week—End of the Times of the Gentiles	6003
	Great Tribulation of the Saints, under the Apostacy, beginning
	Satanical Terrorism, to last 1200 days, or 3½ years, under Antichrist, False Prophet, and 10 Kings of the Roman Monarchy, and their final destruction with their armies, and Christ's Epiphany	6007
	Restoration of the lost 10 tribes to their inheritance..	6008	Second

Cycles.

TABLE II.

No. I.—CONDENSED.			
Creation and Fall of Man — The Seed of the Woman to be the promised Deliverer.....	A.M. 0	(a) Sept. 22nd, Autumnal Equin. 430 } 1042 } 2083 + 1	B.C. 41 yrs.
The death of Seth, the Father of the Sons of God, and of all mankind from the Flood	1042 }	612 } 1042	80
Abram's Call—his Seed (in Isaac) to be the great Deliverer — the Messiah	2083	Mar. 23rd, Vernal Equinox ..	20
Exodus from Egypt	2513	430 } 1042 } ..	1 cent
Foundation of Solomon's Temple ..	3125	612 } ..	10
Nebuzaradan desolates Judea.....	3555	430 } 1042 } ..	1
Man reconciled by the Sacrifice of Jesus Christ — the promised Deliverer	4167	Mar. 21st, Vernal Equinox ..	A.D. —
Second Advent of Jesus Christ, the Messiah, Antichristian Confederacy, and Great Tribulation.	6003	3 times 612 or 1836	... 5.
	6000	About 6003	18 or 27, times
	corresponds to	18	—

No. 4. Broken Period of 490 years, or the 70 weeks of Daniel ix.	No. 7.
Artaxerxes Longimanus makes a decree, and sends Ezra, to restore and rebuild Jerusalem	B.C. 457 Ezra vii. 11-27. .. 7 and 62 weeks, or 69 weeks, or 483 yrs.
John the Baptist, and 6 months after him, Jesus Christ, begin their ministry, at 30 (Mar. 1.)	A.D. 26
Messiah cut off (Matt. xxvii.) The Romans destroy the City and Sanctuary. Various and successive desolations of the holy places, by the Romans, Arabs, Franks, Persians, Crusaders, Turks, French, &c.....	A Span of 3 times 612 or 1836 years over the Christian dispensation, to the day of the Lord, or the 70th week of Daniel.
No. 9.	No. 8. Bezaleel apart to build
Beginning of the 70th Week of National judgments — Day of the Lord — 2nd Advent — The last Roman Prince (7mo Octave Head) confirms the Covenant with many kings for 1 week (7 years) (Dan. ix. 27).	A.D. 1862
The Roman Prince will make the sacrifice and oblation to cease, among the unconverted Jews and Christians; the idols of the desolator of Israel set up by him, in Jerusalem	1864
End of the desolator at Armageddon	1869
	1 Week or 3½ years, or 1260 days.
	1 Week or 3½ years, or 1260 days.
No. 10. Deliverance from Egypt or 1920	No. 11. the Egyptia sea-shore —
	Deliverance of the Mystic Monarchy, Song of Lamb

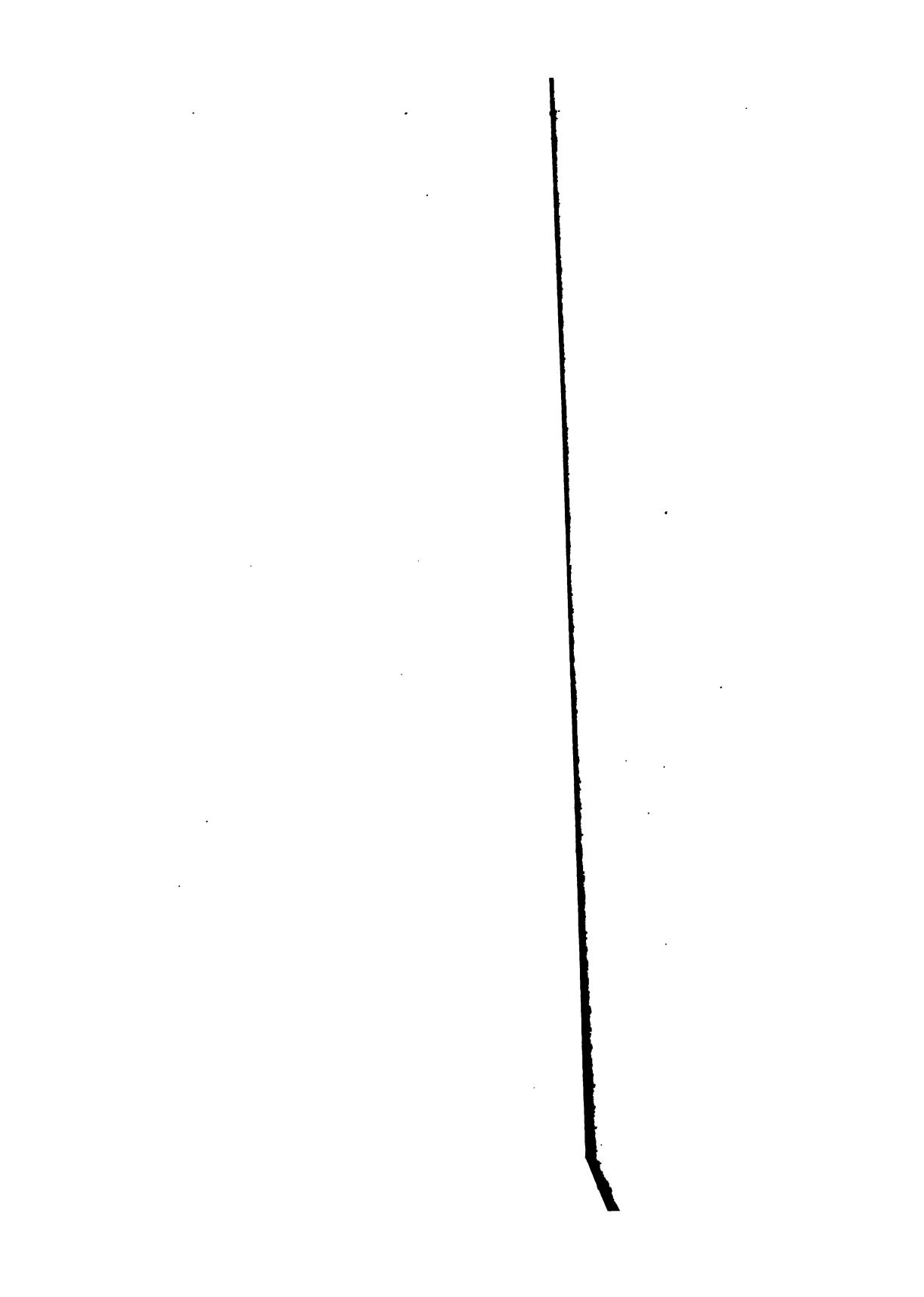


TABLE III.

David, anointed king, slays Goliath	B.C. 1063	No. 12.	Release of the head and body — the 98 years' warning No. 22.
Desolation of Judah and Jerusalem by Nebuzaradan.— Captivity of David's family and people	583	one time 480 or 480 yrs.	Octavius
Solomon marries the daughter of Pharaoh, King of Egypt.— Christ's marriage with his Church out of the mystic or spiritual (Gentile) Egypt.	B.C. 1015 A.D. 1865	No. 13. 6 times 480 or 2880 yrs.	Napoleon A Jewish Family the twelve earthly Messiahs 38. Messiahs 38. From B.C.
Birth of Moses, the Jewish Deliverer	B.C. 1571	Com. Acct. No. 14.	mes 38.)
Spiritual Birth, or Conversion and Restoration, of Moses' people, and overflow of the Gentiles to Christ's Millennial Kingdom	A.D. 1869	8 times 480 or 3440 yrs.	Esau's an between Misrule.) Esau and
Jesus, being baptized with the Holy Ghost, begins his ministry	A.D. 26	No. 15.	mes 38. mes 38.
Jesus enters his Millennial Melchizedek reign — the anti-typical Day of Atonement — the outpouring of his Holy Spirit — the growth of Samson's typical hair ..	1862	3 times 612 or 3440 yrs.	The rem Gentile 12 tribes mes 38.
Conversion of St. Paul, the Apostle of the Gentiles	A.D. 33	No. 16.	
Conversion of the elect Gentiles out of the four Great Gentile Monarchies	1869	3 times 612 or 3440 yrs.	
Jesus Christ baptized with death	A.D. 29	No. 17.	The twine of 4 mu
Christ's mystic body — the great multitude of Palm-bearers baptized with death, in the great Tribulation	1865	3 times 612 or 3440 yrs.	David's p King's concili
Nebuchadnezzar's Golden Image worshipped	B.C. 580	No. 18.	Reconcili Gentile No. 24.
Image of the last King of Rome, set up by the False Prophet to be worshipped ..	A.D. 1868	4 times 612 or 2448 yrs.	Period of the spirit of the Jews
Saul consecrated King, by God's command	B.C. 1095	Com. Acct. No. 19.	The King
Opening of the Seventh Seal — Napoleon Bonaparte emigrates to France, with his family — Louis XVI dies on the scaffold Christianity abolished by law, 1st Terrorism	2888 — twice 1444 yrs., or twice the square of 38 yrs. Misrule, or 76 times 38 yrs. Misrule	The head of the Jews	
Sixth and last French Revolution — Fall of the Napoleon Dynasty — The small remnant of the four Gentile Monarchies worship the Lord at his glorious Epiphany ..	A.D. 1793 1869	76 yrs., or 3 more 70 more 3 yrs. judgments, ending by the great overthrow of the Lord's enemies.	Herod of Jerusalem. Jewish yrs. Christian Partial to Palestine impote (me). Period of

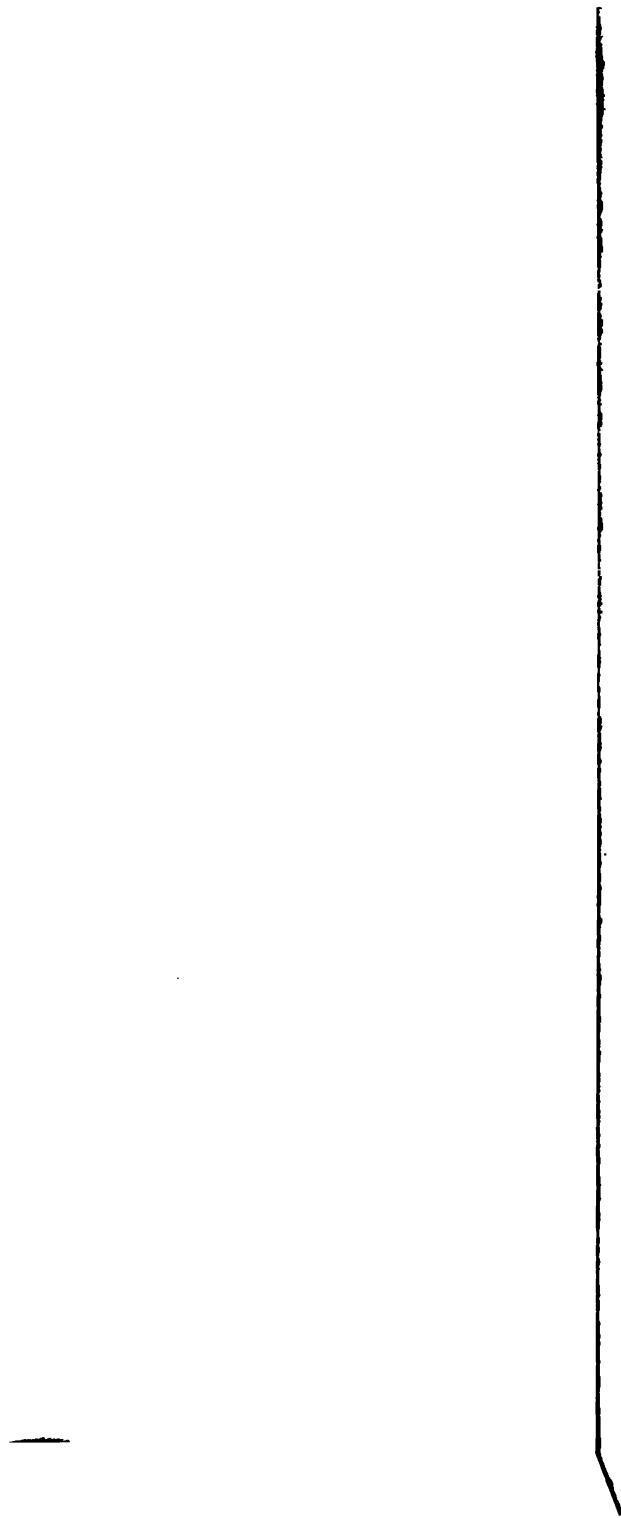


TABLE IV.

Solemn dedication of the glorious Temple of Solomon ..	B.C. 1004	No. 25.	Russian R. 62 years.
Birth of the infant Jesus — the Word manifested in the flesh — the first-born dedicated to God in the presence of Simeon, Anna, and other pious persons ..	B.C. 4	1000 years, or 10 times 10 times 10, the cube of 10.	Rurik found gin of archy. "1st Period," Beginning 62 years. Lord —, the Lord 2nd Period," the Nat. 62 years.
Jonah given by the Lord as a sign to the faithless Jews. No. 26.			Daniel in "3rd Period," of Jonah 62 years.
Jonah 3 days in the fish's belly — his prayer and deliverance ..	B.C. 862		Daniel in under a "complement," Persian 62 years. out triu
The Lord 3 days in the grave, and his resurrection the third day — the sign of God's grace and mercy to all penitent and believing sinners.	A.D. 29	891 yrs., or 11 times 81, or 33 times 27 or 33 times the cube of 3.	The Lord 62 years. pulchre and Je watched
The 1st resurrection — the 1st fruits from among the dead and living saints ..	1865	1836, or 68 times 27, or 68 times the cube of 3.	The first first fru dead an No. 34.
Period of 2727 years, or 101 times 27, or 101 times the cube of 3.			Period of
From the sign of Jonah, B.C. 862, to Daniel's type, 538, were "324 years, or			8, or

Period of 1900 years, pointing to the climax of Misrule. No. 30.		Extreme]
Sacrifice of Isaac, an eminent type of the Lord Jesus ..	B.C. 1872	General R. 1800 years, or 10 years.
Death of Jesus Christ, the unblemished Lamb provided by God to take away the sins of the world, by his perfect obedience unto death. — The great Remedy and Climax of Misrule ..	A.D. 29	Portugal, Turkey, Great Re waning mense
		End of the 4 broken, Melchizedek; Roman Prophet or the 5th King M

Franco-Roman Period of 1000 years, beginning A.D. 800. No. 31.		The 7 tirs, or 1810, 1860 years, Napoleonies.
Charlemagne's confirmation of Pepin's grant to the Pope ..	A.D. 800	Fall of the 2nd,] Prince Carbon
General Bonaparte 1st Consul for 10 years — having been made Emperor of the French (Nap. I.) in 1804; forced Francis of Austria to resign the 6th headship of the Roman Empire in 1808, having himself set up the Infidel Military shortlived 7th Headship of the Roman Monarchy ..	1800	Napoleon taken ars, or Louis's 360 years, ration imes.

The Prince the Pop. of Times, with ar



TABLE V. No. 36.

The 70 Nations, from their Babylonian Dispersion to their Babylonian Judgment, at the Second Advent of their Lord.

Peleg's Birth—partition of the earth among 70 nations.	Common Account.	4116 years, or 12 times 343, or 12 times the cube of 7, or 12 times 49 times 7 years.
	B.C. 2247	
Political and Ecclesiastical Judgment of the nations composing the 4 great Gentile Monarchies at Armageddon, at the Second Advent.	A.D. 1869	or 588 times 7.
	[NOTE.]	
4116 or 12 times 49 times 7	1 Time or 24 times 49, or 1176 or 2 times 588 2 Times or 48 times 49, or 2352 or 4 times 588 $\frac{1}{2}$ Time or 12 times 49, or 588 or 1 time 588	
		$\frac{3}{2}$ Times or 84 times 49, or 4116 or 7 times 588

As the half-Time 588 was the Epoch when Jerusalem and its Temple were destroyed, and the power passed from the Jews to the Gentiles; it points to the desolations of Judah and Israel to the Second Advent.

No. 37.

Jerusalem under the Gentiles for 5 times 490, or 2450 years.

Jerusalem destroyed by King Nebuchadnezzar—Jewish Captivity—Vision of the Ram and He-goat	B.C. 588	Common Account, "Dawn," 5 times 7, or 35 years.
	593	"Morning," 5 times 7, or 35 years.
Darius's decree favourable to the building of the Temple of God ...	518	10 times 7, or 70 years, or 2×35 .
		33 times 35, or 1155 years.
		"1st Half-Period," 35 times 35, or square of 35, or 1225 years.
The 2nd Caliph Omar takes Jerusalem.....	A.D. 637	

Louis XVI. made a prisoner by his subjects...	1792	33 times 35, or 1155 years, "Evening,"
	1827	5 times 7, or 35 years, "Setting,"
Termination of Judah's Captivity under the 4 great Gentile Monarchies.....	1862	5 times 7, or 35 years, "2nd Half-Period" of 35 times 35, or square of 35, or 1225 years.
		10 times 7, or 70 years, or 2×35 .

70th Week of Daniel's Vision Commencing.

No. 41.

Cyrus conquer'd." restored—people.

Cyrus takes 10×7 . its King Jews encr. royal Decr. their Temp. Rod." Messiah conc. Babel, and people from of the land Rome 65×7 .

1st Combinatio $62^2 - 38$ Rod."

2nd Combinatio $= 49 \times 49$ 10×7 .

3rd Combinatio

Period."

Jubilean Period 75×7 .

Destruction by Nebuchadnezzar 7 years.

2nd Captiv. No. 42. (ended)

Flight of Ninth king Russia, an army. Beginning of Period." Week of I Lord gat Kings and the 4 41×70 archies for Nap. III. ment of hi

Period."

$7 \times 70 =$

8×70 =

Nebuchadnezzar times.

Nebuchadnezzar $7 \times 70 =$ den Imag. the Burni period." —the 3 F² their deliv.

Last year of 1×70 —the Swo

End of the 4 the Fra

Apostate $8 \times 70 =$ age by th. mes. tion period."

Period of 24 times

No. 43.

From the sign given to Jeroboam, B.C. 974, attending a prophecy of the defilement, was a Gap of 324, or 12 times 27 years, to be accompanied by a Complement of 7 Times, or 800, the accession of the 2nd line of the German Cæsars, under the Frank, Charlemagne, w^ole^on I.; and another of 70 years, to end A.D. 1870, at the Fall of the Roman Monarchy. T.

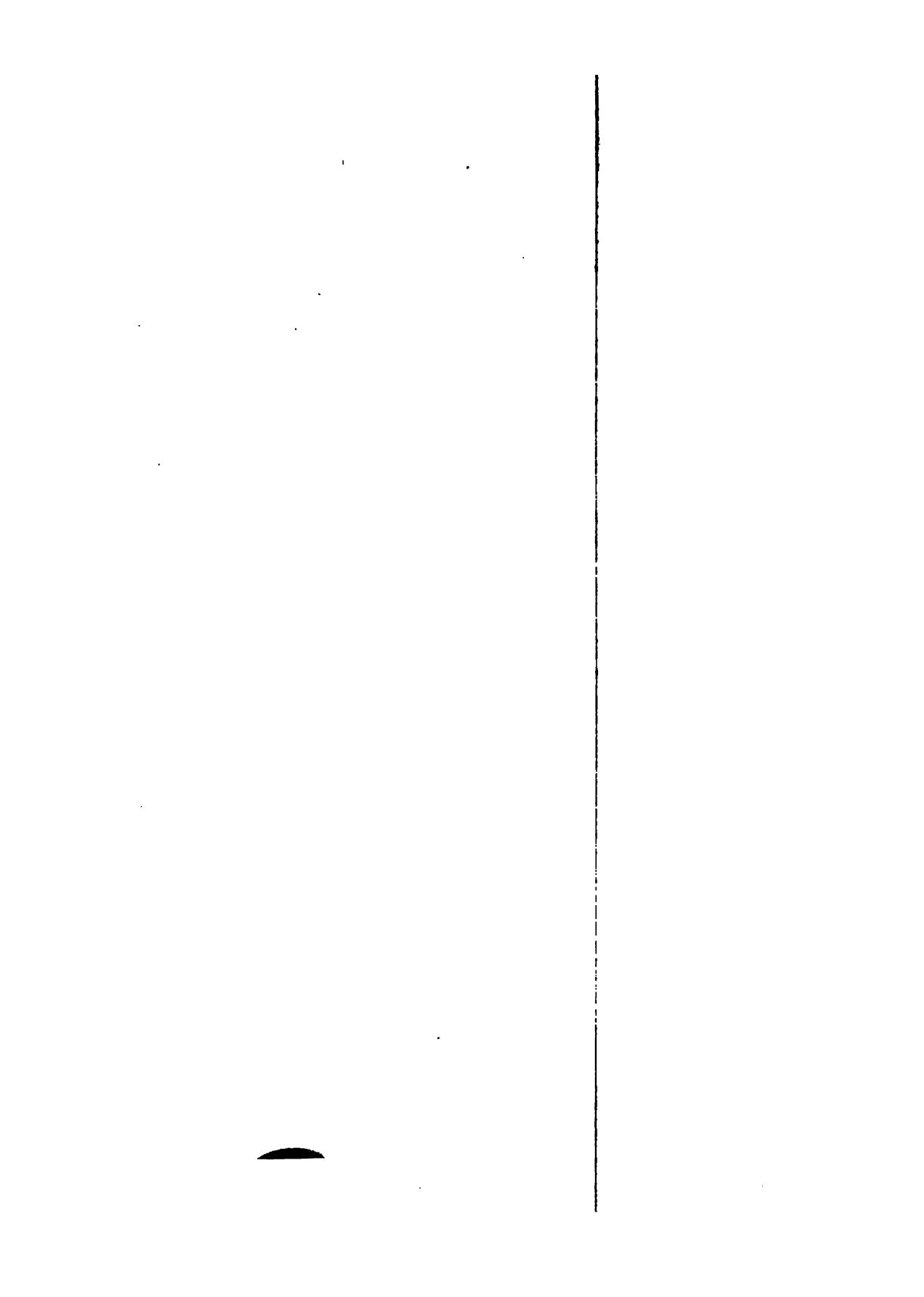


TABLE VI.

Absalom's and Ahithophel's Rebellion against King David—the last Climax of Misrule—a Period of 2888 years. No. 43.			Burning of the spirit of the 4 Gentiles
Absalom aided by Ahithophel rebel against their king—they are overcome and destroyed	B.C. 1023	2888 years of Misrule, or 2 times 1444 yrs., or twice the square of 38.	Sodom and 3 Jordan burnes heaven ...
The last King of Rome—the Septimo-Octave head of the 4th Monarchy—in a Concordat with the False Prophet and 10 kings of the Roman Earth, fight against Christ, and, after 3 years' Terrorism, come to complete ruin, in 1869.....	A.D. 1865		Commencement of great French 430
Duration of the 6th Head of the Roman Beast of 1509 years, with a Gap of 324 years in its progress. No. 44.			Times of the filled—their hand—midst 70th week.
Octavius proclaimed Cæsar Augustus.....	B.C. 27	503 yrs. under the first Roman line of Cæsars	Period of 376 years, last great soi
Romulus Augustulus resigns the Emperorship	A.D. 476		
Gap in the 6th Head or Roman Emperorship filled by the invasions of the Northern Barbarians and their settlements in the Roman Monarchy		324 yrs., or 12 times 27, or 12 times the square of 3, or the square of 18.	Burning of Sod cities of the) from heavenmes
Charlemagne, Roman Emperor of the West, 1st German Cæsar	800		Destruction of Babylon—R of her last King III.—by Cyrus, the great Cy of all things
Francis I. of Austria abdicates the Roman Emperorship—End of the 6th head of the Roman beast	1806	1006 yrs., or twice 503, under the Roman German Christian Cæsars.	Period of 3766 quest of Bab through Isa 70 before his gi
Period of 1509, or 3 times 503 years, separated by a Gap of 324 years.			The Remnant of all.
End of the 3rd Grecian Gentle Monarchy	B.C. 30	No. 45	Nebuchadnezz his reason, 290 God 430
Francis I. abdicates the Roman Emperorship	A.D. 1800	1836 yrs., or 3 times (Cycle) 612.	The feeble rem great Gentil do their ho Messiah — J
Period of 1836 years from the Conquest of Egypt to the Fall of the 6th Roman Head.			Period of 243430 cube of 4.
			The Falls of the needed with 13.
			Zedekiah's fall, with it
			Fall of Romulus, the last of the W. Cæsars.
			Francis I. resigns. Emperorship
			Period of 293. Misrule.

TABLE VII.

TYPES.	No. 52.	B.C.	ANTITYPES (1 OF JEWISH)
Accession of Solomon — the wise and rich king of peace.....	1016		1st year of Trumpets
Judgment upon Prince Adonijah — Joab, the Chief Captain — Abiathar, the High Priest—and Shimei, the rebellious Noble	1016		10th year of Antitypical year of Da the Lord— (invisible)
The Foundation of the Temple laid ..	1012		4
			End of the 1 year of the Midst of t
			Epiphania (Lord on Fall of th 10 Allies —
			8
			1
			Midst of the
			3
The Temple of Solomon finished	1005		End of the I
			Probable an and of th Sept. 22)
			1
The Temple dedicated and filled with the glory of God	1004		Jubilee — their enla tance ...
			—
		12	22

			No. 56.
The betrayal of the 2 Josephs.		No. 54.	Abraham cc Gentile K32 years
Joseph, son of Jacob and Rachel, sold as a slave by Judah. Birth of Pharez, son of Judah—an ancestor of Christ.....	B.C. 1728	Com. Act. 7 years.	Birth of Na last King. 62 years
Christ sold and betrayed by Judas (Iscariot).....	1721 A.D. 29	1750 years, or 14 times the cube of 5.	His Fall, & Apostacy. 62 more
Period of 1757, or 7 more 1750, or 7 more 14 times the cube of 5.			Period of 37
			—
			Destruction or years.
			Vintage of (the 10 tri
			Period of J

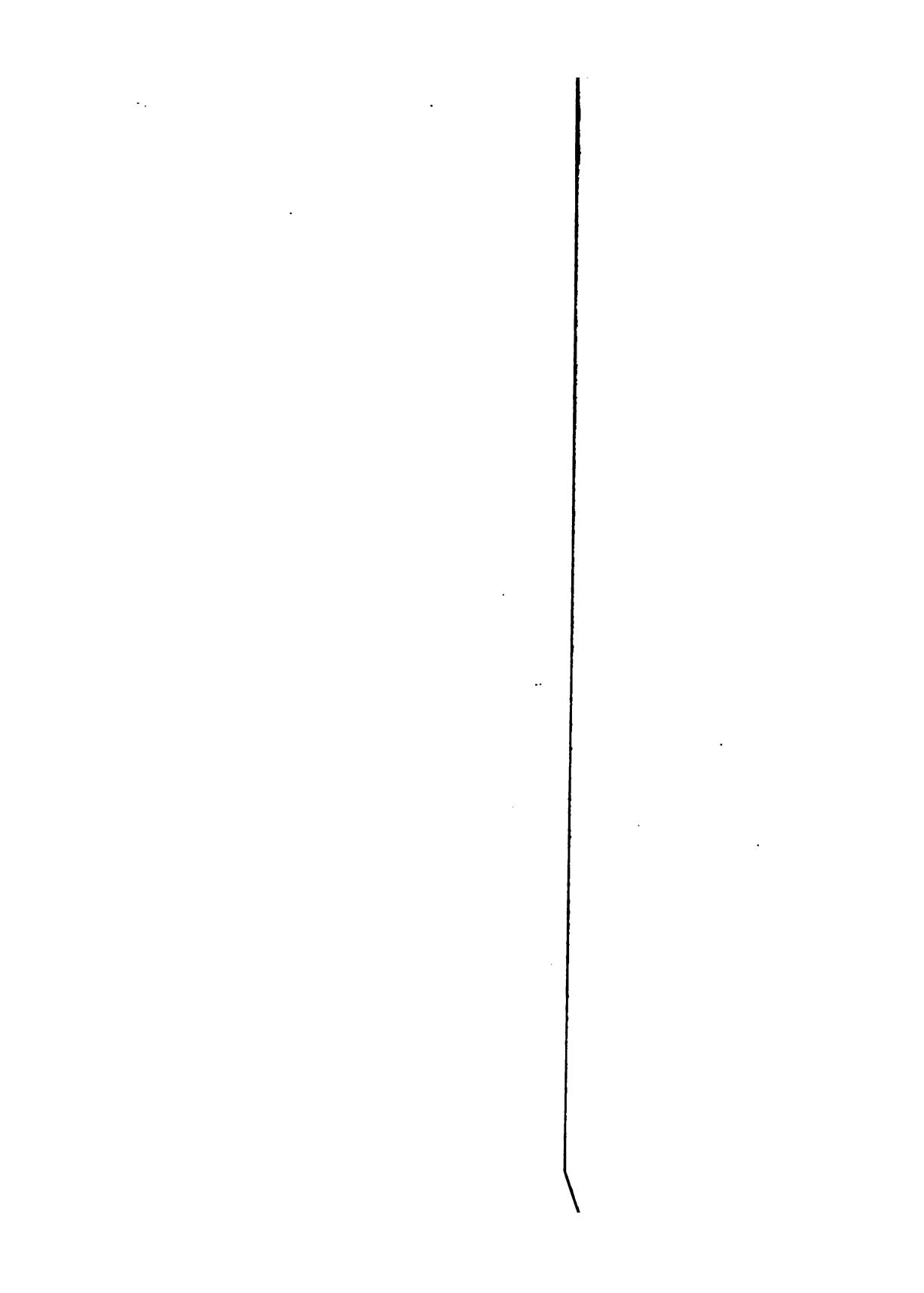


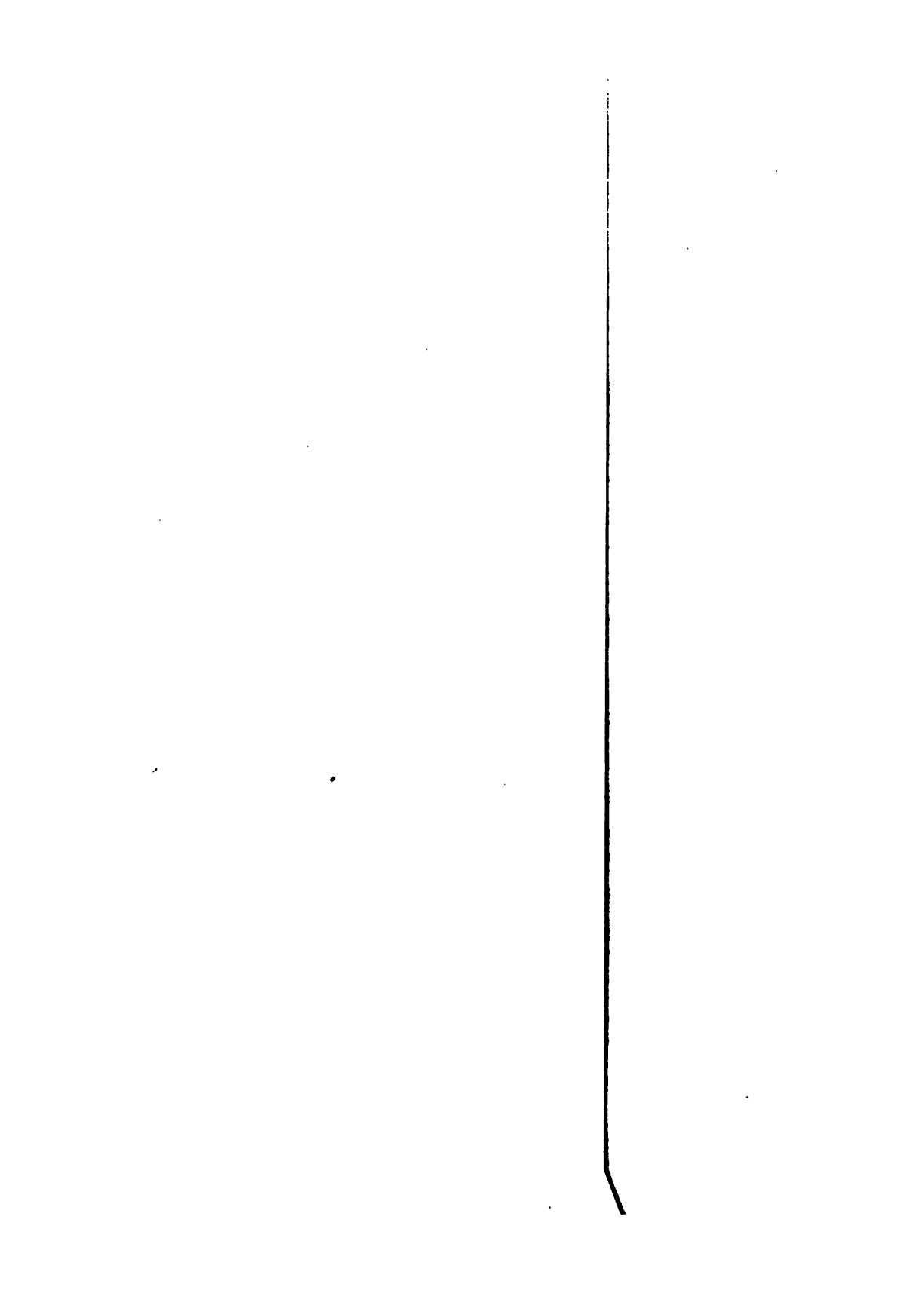
TABLE VIII. No. 58.

The Foundation of the Temple laid by Solomon	B.C. 1012	(a)	Common Account.	Solomon's San at its dedica
Hebrew Names of Numericals.....	{ "Evening,"—272 years "Morning,"—302 " and 2300 "	{ (Heb.) erev bouker	2874 years.	Hebrew Name, days, Numericals or Destruction of years and Roman Mon days. —“Cleansin
Turkey restores Palestine to the Jews— Napoleon III., the Septimo-Octave Head— King of Rome—“Cleansing of Sanctuary begun ”	A.D. 1862			
Period of 2874 years, connected with the Cleansing or Justification of God's Ancient People and Promised Land.				Solomon's Ten General Bonap of the
Judgment upon the Mahommedan Pollutions, about the midst of the 70th d their Satan energizing the Beast and False Prophet, with their ten Allies and th The Anti-Christian Apostasy destroyed at the Epiphany of the Lord—The Sa				o. 60.
Methuselah born—Enoch's prophecy of the false Teachers of the last days	B.C. 3451	{ Altered Acc.	969 years	140 times (5320)
Methuselah's death—The Deluge	2482			Misrule, les 622, of M, years.
The last day (year) of the last week of Daniel—The Second Advent of Messiah visible to the senses	A.D. 1869	{ 4351 "	70 times	
Elijah, the fire-prophet, and his Translation in the flesh.—John the Baptist—his Day of the Lord—their powerful				times 35
(e) Elijah witnesses by calling fire from heaven, and judgment upon the Idolatrous Israelites ...	B.C. 906			times 35
Annunciation of John the Baptist—Christ's fore- runner.....	6			times 35
End of the fiery testimony of Elijah and Enoch...	A.D. 1869	{ 1875, or 75 times		
			2775, or 111 times	times 35
Complemental Israelitish Period of 8 times 324, or 2592 years, dating from the A				days.
No. 62.				
Beginning of Hoshea's Reign	B.C. 730	{ 8 times 324, or 2592 years, or twice		(c)
Turkey forced to return Palestine to Judah	A.D. 1862	{ 1296 years, or twice the square of 36 yrs.		Midst of Hos 324, began to R' or Birth of Moh, years. Mohammedan No. 62. days

TABLE IX. No. 63.

Micah's Prophecy of 7 Shepherds and 8 Princes of Men.

B.C. Altered Account.	No. 65.	No. 66.
Destruction of Jabin, king of Canaan, and of Sisera, his great Captain } 1392		Gideon Gideoni Gideon deliver of Midian 025 years 121 times
(The difference of 134 years left out, be- cause of the Covenant with Abraham) ... } 1258		(Deduct 1345 Square 11 venant) ... nd Square
Fall of the French Empire, and its great Captain, Napoleon I. } 1814	3072 years, or 6 Cubes of 8.	French Emp, or Square Napoleon f 55. Destruction under Na 70th Week—55 years
Beginning of the 70th Week of Daniel 1862	48, or 6 times 8.	
Period of 3120 years, or 6 Cubes of 8, and 6 times 8.		Period of the Cube
A Period of 2520 years, or 7 times 360 years.		
Foundation of Byzantium by the Greeks ... { B.C. 658	3½ times, or 1260 years.	Russia's First 66 Books in Constantinople ... the Lord's Probable ov Number in Europe Mohammed, 33 years to Christ's A. water and stry, under
Murder of Phocas, the Tyrant of Constan- tinople { A.D. 602		the power of Moses, the Psalms, and number 13 to as many Jews a freeborn Roman City, Gentile Apostles at nblematica harvest of th
Revolution in Modern Greece of momentous importance { 1862	3½ times, or 1260 years.	
No. 67.		
“Sign to the unbelieving Jews”—Jonah 3 days and nights in the fish..... { B.C. 862	891 years, or 33 times 27, or 33	
Jesus Christ 3 days and nights in the earth { A.D. 29	times the Cube of 8.	
“Its Complement” from Daniel in the lions’ den { B.C. 538	567 years, or 21 times 27, or 21	
To Jesus Christ in the Sealed Sepulchre ... { A.D. 29	times the Cube of 3.	
The “Complemental Number 324.”	324 years, Complemental Number, or 12 times 27, or 12	“Triple fold 3 are analogical to Church o Christ. Th de the “12 books of the Testamen Scriptures.
Jonah 3 days and nights in the fish..... { B.C. 862		
Daniel in the lions’ den { 538	times the Cube of 3.	
12, or the 11 Apostles complete with Matthias—their Complement.		





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